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MEMOIR OF

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Memoir of

MRS. JANE TUCKER,

WIFE OF THE

REV. CHARLES TUCKER,

Sometime Missionary to Ynabai and Tonga.

BY

MRS. G. F. WHITE.

EDITED BY THE

REV. H. W. WILLIAMS, D.D.

BIBLIOTECA
SEP 1917
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London:
WESLEYAN CONFERENCE OFFICE,
2, CASTLE-STREET, CITY-ROAD;
SOLD AT 66, PATERNOSTER-ROW.

1877.

HAYMAN BROTHERS AND LILLY,
PRINTERS,
HATTON HOUSE, FARRINGDON ROAD,
LONDON, E.C.

PREFACE BY THE EDITOR.

THE following Memoir will be found, if I mistake not, to be, in several respects, one of great interest and of sterling value. It presents a beautiful example of youthful piety, and of entire consecration to the Lord Jesus maintained through a lengthened course of active service, and then of patient suffering, until it was crowned with a peaceful entrance into the Redeemer's presence.

My own acquaintance with Mrs. Tucker, when she was engaged in her first labours for Christ in the city of Bristol, was very slight; but I remember the esteem in which she was held as a thoughtful Christian and an earnest and devoted Class-leader. Young as she was, she was not unworthy to hold a place among the many eminently pious persons who, at that time, adorned the Bristol Societies, and whose labours were greatly owned of God.

But the chief interest of the narrative centres in the account of her Missionary life. Happily united in marriage to a devoted Wesleyan-Methodist Minister, who still survives to cherish the memory of her varied

excellencies, and to rejoice in the grace of Christ so richly vouchsafed to her, she accompanied him to the South Seas, and for ten years shared his joys and trials, while her efforts and her example contributed largely to promote the success of his labours.

It is difficult for those who are familiar with the present development of Methodism in Australasia and Polynesia, to realize the state of things which existed when Mr. and Mrs. Tucker went forth to labour among the heathen. The Australasian Connexion, now, by friendly arrangement, made independent of the British Conference, numbers more than three hundred and fifty Ministers, and more than fifty-two thousand Church-members. Such, too, has been the expansion of the work, both in Australia itself and in the South Sea Islands, that there are now four Annual Conferences, with one General Conference assembling once every three years. In the year 1832, when Mr. and Mrs. Tucker entered upon their Missionary career, there were only six Ministers in Australia, two in New Zealand, and six in the Friendly Islands. At the Conference of that year, only one hundred and eighty-four persons were reported as belonging to the Methodist Societies in Australia; while in New Zealand the number of members was only seven. Some who still survive have a vivid recollection of the difficulties connected with the early Mission to New Zealand,—of the destruction, at one period, of our Mission-premises at Wangaroa, and the shelter afforded to our brethren and

their families by the Missionaries of the Church Missionary Society, who occupied a station twenty miles distant,—and then of the abundant blessing of God which, at length, rested upon the patient toil of His servants, leading to the conversion of hundreds to the faith of Jesus. The Mission in the Friendly Islands had already begun greatly to prosper when Mr. and Mrs. Tucker went forth; and it was their joy to witness a rich outpouring of the Holy Spirit, and to train up thousands in the way of righteousness and life.

It is an interesting circumstance, that Mr. Tucker and the late Rev. David Cargill, M.A., were originally designed to commence the Mission to the Fiji Islands,—that Mission which has been so signally honoured and blessed by God. In the narrative which follows, a brief reference is made to the circumstances which led to a change in Mr. Tucker's sphere of labour. But as we think of his devoted wife going forth from her father's house, where she was surrounded with every comfort, and from the happy associations of Bristol Methodism, we must bear in mind that she anticipated going with her husband to an untried region, to live among cannibals, whose language they would have to acquire, and to be exposed to all the perils to which the outbursts of savage passion, instigated by the prince of darkness, might subject them. It was a beautiful illustration of the sincerity of her entire self-dedication to the Lord Jesus, that she deliberately accepted such a position, and esteemed it, indeed, her highest honour, thus to

risk life itself for HIM who had bought her with His blood. The true Missionary spirit glowed within her breast. That spirit had been awakened and sustained by the love of Christ; and it had been fostered by the influences which surrounded her in her father's house, and in the Church to which she belonged. The cause of Missions had taken a firm hold of the judgment and affections of the Methodists of Bristol; and it was their privilege, as the writer vividly remembers, to be often favoured, at their Anniversary Services, with the ministrations and addresses of the Rev. Richard Watson and the Rev. Dr. Newton, as well as of other honoured and powerful advocates of the claims of the heathen world. Some of these eminent men were the guests of Mrs. Tucker's parents; and her intercourse with them strengthened her principles, and deepened her interest in the Missionary enterprise. But it was her love to the Lord Jesus that made her willing to go forth, at all risks, even to 'cannibal Fiji,' that she might there diffuse the savour of His Name.]

The following Memoir has been prepared by a niece of Mrs. Tucker, the wife of the Rev. George F. White, now of Bristol. At her request, and that of my esteemed friend, the Rev. Charles Tucker, I have edited the volume, and have, with Mrs. White's consent, made a few additions to the narrative.

It may add to the interest of the work to mention, that Mrs. Tucker was the aunt of a distinguished

Minister who has recently been called from among us,—the Rev. Samuel Romilly Hall, who presided over the Liverpool Conference of 1868, and whose many sterling excellencies, and especially his strict and unswerving adherence to duty, and his uniform solicitude to maintain the high spiritual tone of Methodism, will long endear his memory to those who were associated with him in the activities of the Church.

H. W. WILLIAMS.

YONGE PARK, LONDON,
May 5th, 1877.

INTRODUCTION.

FAR away in the past, through a period of more than forty years, memory points to pleasant holidays spent under the roof of kind grand-parents. Then it was that I learned to know and love 'Aunt Jane.' Quiet, sedate for one scarcely out of her teens, of gentle demeanour, with a light complexion and fair hair neatly braided over a high forehead, always doing or getting good, she seemed, to my youthful fancy, the impersonation of goodness. Then, as throughout life, she was to me kind, loving, generous, presenting an example which I purposed to follow.

It was my privilege, too, often to visit her during the years of her retirement; and when her career of hallowed toil and patient suffering was drawing to its close, and all that friends could do was to attempt to smooth her pathway to the tomb, I was permitted to share with her devoted husband the long watchings by her couch of weariness and pain. Now that she has gone from among us, I have tried, at his request, to present such a portraiture of my beloved Aunt as shall be recognized by those who knew her, and such a record

of her useful and consistent life as may serve to stimulate others to a course of devotedness to Christ.

To readers generally this Sketch will offer few attractions, in the way of striking incident, except in connection with her Missionary life. Of her early days little is recorded; and beyond the fact that she displayed, even as a child, quickness of apprehension and energy of purpose, there was nothing to foreshadow the type which her womanhood assumed. To a loving circle of friends, however, we hope that this work may form a gratifying memorial of one whom they esteemed, while it will serve to perpetuate a bright example of Christian zeal and fidelity.

A brief Sketch of Mrs. Tucker's ancestors is prefixed to the record of her own life, in the hope that it may add to the general interest of the book.

M. S. W.

BRISTOL,
February 3rd, 1877.

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MEMOIR OF MRS. TUCKER.

Chapter I.

ANCESTRY.

THE name of HALL has been associated with Methodism in the city of Bristol from its earliest days. The subject of this Memoir was one of the third generation among the followers of Wesley who bore that name; while, on her mother's side, she belonged to the fourth generation who were members of the Methodist Society.

The records which we have of Mr. Hall, Mrs. Tucker's grandfather, show him to have been a loving, exemplary disciple of the Lord Jesus Christ. The Rev. Walter Griffith, in preaching his funeral sermon, said that he was one of the happiest Christians he ever knew, and that it was a joy to be in his company. It is recorded on the tablet erected to his memory in Portland Street Chapel, that at the time of his death, in 1798, he had been a laborious and successful Local-preacher for more than fifty-eight years. Mr. Hall, or, as he was familiarly termed, 'Farmer Hall,' resided for a while at Bedminster, and afterwards cultivated a large farm at the Fishponds, near Bristol. His first wife was a Miss Wait, who died

after a happy union which lasted but a few years, leaving him with seven young children. In the autobiography of the Rev. John Murlin, one of the early Methodist Preachers, the following statement occurs:—

'Sunday 18th.—I was desired to preach a funeral sermon for Mrs. Hall, late wife of Mr. John Hall, of Bedminster. . . . She was a tender mother, a loving wife, one who constantly attended the means of grace and adorned her profession as a Christian. Being one day in the market she was suddenly deprived of her speech and of the use of her limbs; she was carried into her brother's house, and was visited by several friends. After a time her speech was restored, so that she was able to testify of the goodness of God. She would not speak of the things of the world, but told us she was happy in the Redeemer's love. She lay a few days, and then returned in triumph to God. Though she was very comely in her life-time, yet she appeared far more so after her death. When her spirit had taken its flight, it left a heavenly stamp on her face. Her brother, Mr. W. Wait, was so much affected by the sight that he could scarcely look on her. She brought to my mind that verse,—

"Ah, lovely appearance of death!
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with a dead body compare:
With solemn delight I survey
The corpse, when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead."

I preached the sermon next Sabbath-day. The house was quite crowded with attentive hearers, and our Lord crowned the assembly with His presence. We shared in the joy of our departed friend, and had an anticipation of the heavenly banquet.'

A second time Mr. Hall entered into the marriage-state; and the lady whom he married proved a kind and good step-mother to his children. But this union, also, was after a little while dissolved by death; so that it was his lot to experience the sorrows of bereavement in one of their severest forms. His third wife, Bathsheba, was eminent for her piety, and exerted, while her life was spared, a powerful influence for good. In Mr. Wesley's Journal, under the date of September 23rd, 1779, we find the following entry:—

'I preached in the afternoon near the Fishponds. The people here had been remarkably dead for many years, but since that saint of God, Bathsheba Hall, with her husband, came among them, a flame is broke out. The people flock together in troops, and are athirst for all the promises of God.'

About a year afterwards, there is the affecting record, 'Sunday October 1st, 1780. I preached a funeral sermon at Kingswood, for that blessed saint, Bathsheba Hall, a pattern for many years of zealously doing and patiently suffering the will of God.'

Mr. Hall took an active part, together with Captain Webb, in the erection of Portland Street Chapel, and, it is believed, of Ebenezer Chapel also. He was a great favourite with Mr. Wesley, often accompanying him to

Kingswood and neighbouring places, and sometimes, at his request, supplying vacancies in other Circuits, or 'rounds,' as they were then designated. It is stated concerning him, by one who knew him well, that he was an eminent example of simplicity of manners and large-hearted benevolence. God called him to Himself, December 23rd, 1798.

John Hall, the father of Mrs. Tucker, was the third son of 'Farmer Hall,' and was left motherless when only five or six years of age. He could just remember, as did Cowper, his mother's funeral; and the sad morning, when he

'Saw the hearse that bore her slow away,'

was indelibly graven upon his memory. At the age of seven, he was sent to a school in Yorkshire kept by a Clergyman. Unlike the privileged school-boys of this generation, children did not then enjoy the Christmas festivities and Midsummer holidays under the parental roof. Travelling was tedious, inconvenient, and expensive; and the wishes of children were not often taken into consideration when family arrangements were made. It was not till the boy had completed his fourteenth year that he returned to his home. Of his school-days we know but little. One circumstance, however, is mentioned, which shows the kindliness of his young heart. When school-hours were over and lessons learned, he obtained permission to teach the stable-boy to read and write, while his school-fellows were off to the playground. Beautiful development,

in the days of childhood, of a love to others manifesting itself in deeds of kindness, which shadowed forth the characteristics of the future man!

Very soon after his return to Bristol, his father informed him one day that he was going to apprentice him to learn a trade, and had looked out a good master with whom to place him,—a man who feared and loved God. John eagerly asked what trade had been chosen for him. 'Glazing,' was the reply. Whatever the son *thought* about the matter, he *said* nothing. Parental wisdom was not to be called in question. However, in the evening, he informed his sisters of what had taken place. They were sadly disappointed, and gave vent to their feelings in strong words: 'What! be a glazier? It isn't a respectable trade.' Stimulated by their remarks, which were but the expression of his own opinion, John ventured to tell his father, the next day, that he had been thinking over the matter, and did not quite like the idea of going to Mr. Lewis'. Somewhat surprised, the father asked his reason. 'I am afraid it is not respectable.' 'Respectable, my son! surely you don't expect a trade to make *you* respectable! No, you must make the *trade* respectable.' In after years Mr. Hall, with legitimate pride, could say, 'I took the hint, and accepted my father's choice, and, with God's blessing on my efforts, I *did* make the trade respectable.' Those who knew the firm of John Hall and Sons, in its various branches of extended business and its great prosperity, who knew also the high esteem in which Mr. Hall lived and died, could bear their testimony that he did so. He was

bound, according to the old usage, for a period of seven years. When two or three years had elapsed, his master died. This circumstance, which, to many apprentices, would have served as an opportunity for shirking duty, only made him more anxious to get on, and thoroughly master his trade, so that he might be of service to the widow who wished to carry on the business. When his term of apprenticeship expired, she said to him gratefully, 'I am truly sorry to part with you, John; you have done more for me than any two journeymen I have employed.' His term of apprenticeship closed on a Saturday; and on the following Monday, he commenced business for himself, borrowing five pounds of an uncle for this purpose. It was soon repaid; for the Lord prospered him in all that he put his hands to.

At what time he yielded his heart to God or joined himself to His people, we cannot ascertain; but he was at this period a member of the Methodist Society, and had already secured the respect of those among whom he moved. On setting up for himself in Broadmead, he made proposals of marriage to Sarah Gill, a young lady of great personal attractions and of genuine piety. Her parents gladly consented to the union, knowing the sterling worth of the suitor; and on December 28th, 1788, the young couple were united in marriage. The union was a very happy one, for it was begun and maintained in the fear of God. Mr. and Mrs. Hall at once erected a family-altar, set apart a room in their dwelling as a Prophet's chamber, and opened their kitchen for a Class-meeting. Mr. Wesley was a

frequent guest at their hospitable table, and dined with them during his last visit to Bristol. The worthies of Methodism, whose names are still cherished in its families, (though they themselves are remembered only by a few aged pilgrims,) frequently brightened and blessed the home in Broadmead, to which they were so heartily welcomed. Adam Clarke 'loved and honoured the name of Hall.' He 'knew where to find a *Hall* in Bristol, if every *house* were closed' to him. Dr. Coke sojourned for weeks together beneath their roof, when canvassing the city for the Mission Fund. Pawson, Benson, Bradburn, Watson, with a host of others, were received for their Master's sake at first, and soon for their own also, as they increased the widening circle of hallowed friendship in the fellowship of saints. The ability to entertain God's servants was looked upon as a privilege which brought present and abiding blessing.

Mr. Hall's liberality went hand in hand with his hospitality. On commencing to meet in Class, he gave sixpence weekly, and at the quarterly visitation ten shillings. As God prospered him, he increased these sums, till before his decease he contributed eight shillings weekly and two guineas per quarter. He often filled the office of Circuit Steward, but never gave up the Circuit-book with a debt upon it. To Mr. John Hall's energy and devotedness the erection of the noble chapel in St. Philip's (now generally known as Old Market Street Chapel) is chiefly due. He laboured indefatigably in the thankless work of raising the requisite funds; and

in various sums, which would be considered small in these days of larger offerings for such purposes, he collected upwards of £3,500. Truly a noble achievement for a period when most of our sanctuaries were opened with an enormous percentage of their cost remaining as debt, and long before the strict but wise 'conditions' of the Chapel Committee were framed! Mr. Hall was honoured by being requested to lay the foundation-stone. It was to him a season of hallowed rejoicing when the chapel was dedicated to its sacred uses, in a series of services conducted by the Revs. Jabez Bunting, Robert Newton, and Richard Watson.

Honoured as a citizen, esteemed by the Church, beloved by a large circle of friends, and surrounded by many comforts and blessings, his path seemed one of almost unclouded brightness, when his godly activities were checked by a paralytic seizure when he was scarcely past the prime of life. From this stroke he never fully recovered. His right hand lost its cunning, and he walked out with difficulty. To bodily infirmity was added mental depression; but he ever acknowledged the Hand which afflicted him, and many times a day, throughout his long affliction, it was his habit to call upon his Father in heaven for support in his infirmity and for deliverance from sin. Though brought low in affliction, his heart still yearned to do something for his Lord, and during the last year of his life he collected £80 for the Missionary Society. Long a pilgrim in the valley, his summons to pass over Jordan was sudden. Feeling more unwell than usual, he sent for his medical

adviser. He complained of great pain, and said he thought he was dying. 'Nothing of the kind, Mr. Hall; you are likely to live many years yet,' was the cheerful reply. He retired to bed, but could not rest; rose, and again spoke of feeling ill. The next moment he quietly laid back his head and 'was not; for God took him.' He died on February 5th, 1835.

We must now briefly refer to Mrs. Tucker's ancestors on the maternal side. Her great grandmother, Mrs. Amos, was one of the regular worshippers in the original Methodist Preaching House in Bristol, for many years known as 'The Old Room.'* This first of all the chapels built by Mr. Wesley stands in a street called the Horse Fair. The neighbourhood has been greatly changed since the foundation-stone was laid, 'with the voice of praise and thanksgiving,' by our venerable Founder on Saturday, May 12th, 1739. God's people had much to encounter in those times from the ungodly and lawless; and the worshippers at the 'Old Room,' as they threaded their way up the narrow passage which was then the only approach to it, were often assailed with rotten eggs and other offensive missiles.

Mrs. Amos was among the devout women who braved insult and injury for her Master's sake. Her daughter Elizabeth also endured hardness, and united herself to the sect spoken against. She married Mr. Philip Gill, who was subsequently appointed Leader of

* See Article on 'The Old Room,' by the Rev. C. Tucker, in the *City-Road Magazine*, for May, 1876.

a Class. In their house John and Charles Wesley were frequent and honoured visitors. During one of his visits the Founder of Methodism, with his characteristic kindness to the lambs of the flock, took his host's little daughter Sarah upon his knee, and presented her with a silver token, which she treasured to the close of a long life. This child was the subject of religious impressions from a very early age, as might be expected from the prayerful training of her parents and the frequent intercessions of the servants of God, who supplicated blessings, at the family-altar of Mr. and Mrs. Gill, for them and those whom God had given them. She began to meet in her father's Class at an early age, as is evident from a Society-book lately in the possession of her grandson, the late Rev. Samuel Romilly Hall. On one of his visits to Bristol, according to his annual custom, Mr. Wesley met the whole Society, Class by Class, and entered the names of all to whom he gave tickets of membership in the Society-book.

In the list of Mr. Gill's Class are seen the names of Elizabeth his wife, and Sarah his daughter; and against the name of the latter are written the words, 'aged thirteen,' the only instance in which there is any record of age. This would seem to imply that such cases of youthful membership were exceedingly rare in those days; but it indicates Mr. Wesley's delight in welcoming pious children to the privileges of Christian fellowship. Inside the cover of the large family Bible in daily use at Mr. Gill's house was the following text in large letters: 'The Lord God is a

sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.' These words arrested Sarah's attention when very young; and referring to the circumstance, after seventy years of change and trial had passed over her, she recorded, 'That text made an indelible impression on my mind. The Lord has been *my* sun and shield: He has withheld from me no good thing.'

To Miss Gill's marriage with Mr. John Hall we have already referred. When her parents passed away from the Church militant, they were comforted in knowing that their beloved daughter's home was sanctified by the overshadowing presence of her father's God, and blessed by the coming in and going out of His honoured servants. During the earlier years of her married life, the Church of her choice in Bristol had its peace disturbed by controversy and strife. She and her husband were present at 'The Old Room,' endeared by many hallowed associations, on a certain Sunday in 1794 when the Rev. Henry Moore, one of the Ministers of the Circuit, was interdicted by the Trustees from occupying the pulpit, because he had assisted in a communion-service at Portland Chapel a short time previously. Mr. and Mrs. Hall, disliking this extreme use of the power which a peculiar deed gave to the Trustees, joined with almost the whole of the Society and congregation in accompanying Mr. Moore up the hill to Portland Chapel, where neither the Word of God nor the Sacraments of Christ were bound.*

* Dr. G. Smith's *History of Wesleyan Methodism*, ii. 25, 26.

Around the table of Mr. and Mrs. John Hall there flourished, in due time, a goodly number of olive branches. Out of nineteen children twelve were spared to years of maturity. The eldest son, Mr. John Wesley Hall, died in March, 1875, at the advanced age of eighty-five. Like his father and grandfather, he assisted greatly in building a sanctuary for the Lord in Baptist Mills, a place often mentioned by Mr. Wesley in his Journal. Like them, too, he was laid to rest beside the chapel in the erection of which he had taken so prominent a part.

During her husband's long and painful affliction Mrs. Hall exemplified the graces of the Christian character. Trials of various kinds were apportioned to her, but she came out of the furnace 'tried as silver is tried.' For seventy-three years she was a consistent and devout member of the Methodist Society. Till her eightieth year, she was actively engaged in works of piety and benevolence. Her last letter, her last interview with her Ministers, the last entry in her journal, all told of her Saviour's indwelling presence; whilst her dying words, uttered with brightened eye, uplifted hand, and tremulous voice, were, 'Thank God for words of prayer, but more for words of praise:

> "I'll praise my Maker while I've breath,
> And when my voice is lost in death,
> Praise shall employ my nobler powers;
> My days of praise shall ne'er be past,
> While life, and thought, and being last,
> Or immortality endures." '

Chapter II.

BIRTH.—EDUCATION.—CONVERSION.

JANE HALL, the subject of this Memoir, was the thirteenth child of Mr. and Mrs. Hall, and was born January 1st, 1806. Small and delicate at her birth, it was feared that she could not survive the perils of infancy; and when these were safely passed, her mother often expressed a doubt of the possibility of her attaining to womanhood. Little did she imagine that, among all her children, Jane would be the one called to endure the hardships and privations of a Missionary's wife abroad, and the changes and difficulties of a Minister's wife at home. But He Who appoints the bounds of our habitation, and fixes the limit of our time of earthly service, watched over the frail little one, and, as she grew up, imparted strength of body energy of spirit, and vigour of mind, to fit her for the post of usefulness she was destined to fill.

Jane's elder sisters had been sent, at an early age, to a school in the country, kept by a Mrs. Thompson. This lady was the daughter of a Bristol merchant, and had been united in marriage to Mr. John Broadbent, one of the early Methodist Preachers, by Mr. Wesley himself. Mr. Broadbent was one of the favoured few who were present when our venerable Founder exchanged mortality for life. Her marriage having

displeased her father, he disinherited her: she became a widow, and, having been highly educated, opened a school, first at Compton Martin, and afterwards at Langford, Somersetshire, where she resided with her second husband, Mr. Thompson. Here many of the children of Methodist families in Bristol received a good education, secular and religious. Mrs. Hall, with a numerous family around her, was glad to avail herself of the advantages which such a school presented; and, hoping that country air would prove beneficial to Jane, sent her also, when little more than five years of age, to Mrs. Thompson, that she might have the companionship of her elder sisters who were entering upon their last year at school. One of these sisters well remembers when the little girl made her first appearance at Langford, bringing a large doll to be dressed for her, and looking more like a doll herself than a pupil at a scholastic establishment.

Of Jane's school life we know little, except that she soon evinced a thirst for knowledge, and strove to excel those who were older than herself. The pure air and pleasant rambles about the beautiful neighbourhood of Langford so invigorated her that, when she returned home, her parents were gratified by her marked improvement in health, as well as by her mental progress. At the schools to which she was subsequently sent, she continued to display great aptitude and diligence in acquiring knowledge, while her retentive memory enabled her to lay up stores of information, from which, in after-years, she drew largely, as occasion required.

At the age of sixteen, she left school; but she continued earnestly to apply herself to the cultivation of her mind by careful reading and observation. And, while her mental powers were thus being developed, and she was gradually acquiring physical strength, there was a silent movement going on within, which led to yet higher and more important results. Her godly training, her early association with the wise and good, and, above all, the secret operation of the Holy Spirit, led her to reflect on the inability of worldly wisdom and earthly pleasures to afford true happiness, and awakened a desire for spiritual and eternal good. But these thoughts and feelings were as yet confined within her own heart. The Rev. John Stephenson, father of the Rev. T. Bowman Stephenson, B.A., now the Principal of the Children's Home, was made the instrument of leading Miss Hall to religious decision and union with the Church of Christ.

Many of the Wesleyan Missionaries at that time sailed from Bristol for their respective spheres of labour. Ocean-steamers were then unknown; and, as the sailing vessels were dependent upon favourable winds, it frequently happened that passengers and crew were detained in port for many days or weeks together. During this time, the Missionaries were often entertained by Mr. Hall, or the elder members of his family who had married, and who, following parental example, rejoiced to entertain the Ministers of Christ. Towards the close of the year 1822, Mr. Stephenson, who had been appointed to labour in the West Indies, was thus detained

by contrary winds. He was sojourning at the house of Mrs. Pearse, Jane's eldest sister. On one occasion, Jane accompanied him to a service at Portland Chapel, and he embraced the opportunity of speaking to her affectionately and earnestly on the subject of personal religion. Finding that she had not yet fully yielded her heart to God, he urged her at once to do so, and recommended her to commence meeting in Class. Mr. Stephenson's words were as seed cast into good ground. Under the gracious influence of the Holy Spirit, they took root, and brought forth fruit abundantly. Miss Hall decided to seek without delay a saving interest in Christ, surrendering to Him her affections and energies, and to avow this purpose by uniting herself to His people.

True to her resolution, the following week she joined a Class met by Mrs. Roberts, an aged saint, who has long since passed to her reward; and, a few weeks afterwards, she received her 'Note on trial,' from the late Rev. William Aver. This little document, dated February, 1823, and her first Society-ticket, together with many others bearing honoured signatures, were found, on her decease, carefully arranged and tied together. They were to her precious mementoes of the days of her first love,—days which memory loved to recall; for no wilful departure from her God in after-life dimmed their brightness.

Miss Hall's conviction of sin was genuine; but she did not carry her burden long. She had heard from infancy the old, old story of the Cross, and now by faith she embraced the Lord Jesus as her Saviour, and

realized her interest in His atonement; so that at the first Class-meeting which she attended she was enabled to testify,—He 'loved me, and gave Himself for me.' This sense of pardoning love she never lost. It stimulated her to zeal, and to 'continuance in well-doing,' during more than fifty years of active life. It was connected, through all this period, with a calm, but deep and holy, joy in God; and when at length she was called to 'pass through the valley of the shadow of death,' it enabled her to triumph.

Henceforth the language of her heart was,—

> 'Too much to Thee I cannot give;
> Too much I cannot do for Thee;
> Let all Thy love, and all Thy grief,
> Graven on my heart for ever be!'

Her Christian course was consistent and progressive. Having entered upon the narrow way, she sought to tread in the footsteps of her adorable Lord. To *know* the will of God and to *do* it, became the objects of her daily solicitude. His revealed Word she took as her guide in all matters affecting her deportment and conduct. Its teachings regulated all her habits of thought and feeling: it was, emphatically, 'a lamp unto her feet, and a light unto her path.' Such was her desire to understand the Bible thoroughly, that she read it daily on her knees before God; going through *Benson's Commentary* upon it, soon after her conversion, in the same manner. Need we wonder that, under the teaching of the Spirit of truth, she rose above the standard of ordinary Christians, and exhibited in an eminent degree

the beauty and power of godliness? This careful and devout study of the Holy Scriptures was combined with, and indeed led to, a diligent attention to other religious exercises, by which her piety was sustained and deepened. Desiring to be both holy and useful, she pondered well our Saviour's words, 'This kind goeth not out but by prayer and fasting.' Like David, at the noontide hour, as well as in the early morning and at eventide, she entered into her closet and prayed to her Father in secret. Prayer became her delight; communion with the Father through the Son, under the gracious power of the Holy Spirit, her richest enjoyment. She could not have made the spiritual progress she did without much earnest, believing prayer: it was the secret of her strength, the atmosphere in which her soul lived and breathed. Believing that the Holy Scriptures likewise inculcate fasting, as a means for promoting growth in grace, she henceforth set apart certain days for abstaining from all pleasant food. From the same source Miss Hall learned the duty of 'redeeming the time.' Hence she became an early riser, that she might secure uninterrupted leisure for devotion. No amusements were indulged in, or engagements made, which involved a waste of time, or exposed her to the intrusion of foolish and hurtful thoughts. To her every hour came as a gift to be employed in the Master's service.

Light reading was discarded, but books of an instructive or religious character were eagerly read. She felt that the service of Christ demanded all her energies;

and she sought to qualify herself by the assiduous cultivation of her mind, and especially by a deep acquaintance with Divine truth, for the faithful discharge of her duty to Him Who had redeemed her. Thus was the Spirit of God preparing her for the important and arduous sphere of Christian work to which He was about, erelong, to call her, and in it to vouchsafe to her His abundant blessing.

Chapter III.

EARLY RELIGIOUS ASSOCIATES.—SPIRITUAL CORRESPONDENCE.

AT the time Miss Hall entered upon her career of Christian usefulness, there resided in Bristol a lady of pre-eminent piety and devotedness to God. We allude to Miss Mary Brown, who afterwards became the wife of Mr. Francis Riggall. She exercised a blessed influence over a number of young disciples, and among them over the subject of this Memoir. Their senior by several years, she was looked up to by them as a guide in spiritual things, and a counsellor in all their religious difficulties. They saw that she followed Christ fully, and possessed deep religious experience: hence they strove to imbibe her spirit, and, following her example, renounced the follies and fashions of the world, and, in particular, cultivated simplicity and neatness in dress. Such plainness of dress was a characteristic of the early Methodists. The principle which led to its adoption—that, while avoiding all affectation of singularity, women professing godliness should avoid also all ostentation, and show, even by their attire, that they are intent on possessing 'the ornament of a meek and quiet spirit, which is in the sight of God of great price,—influenced Miss Hall during the whole course of life. She was always particularly neat, though not eccentric, in her style of dress.

This little band of young Christians formed themselves into companies of two and three for visiting the sick, instructing the ignorant, and relieving the poor. The inmates of St. Peter's Hospital, where many of the sick and aged poor were brought together, and where many fallen women found a refuge, were objects of their special care. These they visited regularly and frequently, reading the Scriptures, and praying by the sick bed, or pointing penitent sinners to Christ as their only Hope. Some of them became zealous Sunday-school Teachers and successful Tract-distributors, while others laboured as Collectors for the Wesleyan Missions; and all, in one mode or another, showed their faith by their works.

All who composed this youthful band of workers have, with one or two exceptions, passed from the scene of their earthly toil. They 'rest from their labours,' not one of them, as far as can be ascertained, having made shipwreck of faith. 'Their works do follow them;' and when the great gathering-time shall come, the Lord Jesus will doubtless welcome them and pronounce them 'blessed.'

It may be interesting to the reader to know that several of these devoted and zealous young ladies became, like Miss Hall, the wives of Wesleyan Ministers. Two of them were suddenly removed under circumstances peculiarly affecting; and, as their memory is still precious to many members of the Bristol Societies, a brief reference to them will not, it is hoped, be deemed out of place.

Matilda Stratton, the only daughter of Mr. Richard Stratton, became the bride of the late Rev. William Illingworth; but the Saviour had prepared her for His own presence. It was a comforting thought, to those who mourned her removal, after only a few days of married life, that in forming the arrangements for the wedding-tour, she had expressed a wish that they might withdraw to some secluded village, or small country town, where, by distributing tracts and visiting the cottagers, she might speak a word for the Lord Jesus, and that her last evening on earth was spent in this blessed work. She was a lovely young Christian, ripe for the associations of a better world; and Christ claimed her as His own.

The other case referred to was that of Mary F. C. Hall,—daughter of Mr. John Wesley Hall, and sister of the Rev. Samuel Romilly Hall,—who was united in marriage to the Rev. William Peterson. She had for some years previously chosen Baptist Mills as her visiting district. Here she laboured lovingly and earnestly. She established a Day-school for sixty girls, and commenced what has now become the largest and most prosperous Sunday-school in Bristol. By house-to-house visitation, by praying with the families and urging upon them the claims of religion, she formed two large Society-classes. It is to Mrs. Peterson's efforts, in this now populous neighbourhood, that we are primarily indebted for the noble sanctuary which, as before stated, was raised chiefly by her father's exertions. In the month of June, 1834, her marriage took place; and, as Mr. Peterson was then stationed in the Bristol North

Circuit, she continued to labour among those who loved her well. Ten happy months glided swiftly away; but just as she was fondly anticipating the joy of a new relationship, she was called to her better home in her Father's house above. Her remains were laid to rest beside the chapel whose interests were so dear to her heart.

Among this little company of Christian friends was one who still survives, and to whom Miss Hall was specially attached. They sought to make their friendship subservient to holy purposes and aims. With this view they entered upon a religious correspondence, exchanging their thoughts on many topics of deep interest, and communicating their feelings in relation to the duties and privileges of the Christian life. They were especially desirous to assist each other to rise to the higher spiritual attainments which are held forth to believers; and endeavoured in every way to strengthen each other's faith, and love, and hope. From many letters written by Miss Hall to this esteemed friend, and carefully treasured up by her, the following are selected:—

'*August* 15*th*.

'MY DEAR FRIEND,

'I see how necessary it is for a Christian always to have the eye of faith fixed upon a crucified Saviour. Let us now together visit Calvary, and see what we may learn while sitting under the shadow of the Cross.

Soon, you know, we hope and expect to be raised from this seat to a throne, but even then the Cross will be the subject of our conversation, and the unfolding of its mysteries will employ us for ever. I must begin by saying, What spiritual subject shall we not learn here? Do we want to know God? Here He is revealed to us, His justice, His mercy, and His love. Do we want to see more clearly the value of immortal souls? Jesus knew the heaven they might obtain, and the hell to which sin had exposed them; and such was His love, that He laid aside His glory, veiled His Divine perfections in our flesh and blood, and died on the accursed tree. O how horrible sin appears, when viewed in the light of the Cross! It was this which pointed the nails by which His sacred hands and feet were torn; it was this which made Him cry out: "My God, My God, why hast Thou forsaken Me!" What a great and precious Saviour is Jesus, "the Beam of the Eternal Beam," the express image of God! He has declared Himself to be "the Way, the Truth, and the Life," the only medium of access to the Father. How blessed is our privilege, to have all our enjoyments centring in God, and all our trials driving us to Him! We should take every affliction as from His hand, for the trial of some grace, and raising it to greater maturity; and we should look at every blessing as the purchase of the Saviour's blood. Thus we shall have God with us, and in us, comforting, refreshing, invigorating, teaching, guiding, upholding, purifying, adorning, filling, saving us. Let us go on to seek a closer union with Jesus by faith: this is the

only way to the end, when that union will be perfected. When I reflect how impossible it once appeared to me that I should ever enjoy *perfect love*, I see that God has done more for me than once I could ask or think; and then I feel encouraged to believe that He will do yet, in this life, more than I can now ask or think. O let us be up and doing! The eyes of the world are fixed upon us; let ours be fixed on Jesus. Come with me and get another transforming gaze; this will make us love and obey. Adieu, my dear friend: eternity will soon burst upon our ravished sight.

'Your very affectionate friend,

'JANE HALL.'

'MY DEAR FRIEND,

'For your kindness in writing to me I am much obliged, and hope the exertion will not prove injurious to you. The Lord does indeed try those whom He loves, but the trial of our faith worketh patience. I should almost have wondered if Satan had not assailed you, but though he may distress, he cannot destroy.

"Courage your Captain cries,
Who all your toils *foreknew*."

We all want to love this Saviour more; but even this sense of want is rather a pleasing than a painful feeling: and will not God gratify those desires which He gives? Let us exercise faith for every blessing that we need. What a mercy to know that our God is infinite in wisdom, as well as in love; too wise

to err, too good to be unkind! I do indeed pray for you, and trust that every stroke of your Father's rod will be sanctified to you. Be *resolved to cling to His will*, and give your body to Him, to use as He pleases, trusting in His unerring wisdom and love. I sometimes think that faith is not so well understood by our speaking of it as a simple act. In the experience of the Christian it is a constant, firm reliance put forth by him in his daily life. I trust you will still have health and strength to glorify God in doing His will; but it is a pleasing reflection, that His work does not stand still while His instruments are being purified in the furnace.

'Your friend,

'JANE HALL.'

'WESTBURY, *June 27th.*

'MY VERY DEAR FRIEND,'

'Many times to-day have you recurred to my thoughts; and when at the throne of grace, sincere prayers have ascended for your spiritual welfare. When last I saw you, you appeared tried, but I trust that before this *our* God, 'Who comforteth those who are cast down,' hath, by His enlivening presence, cheered your heart, and caused you to rejoice in the light of His countenance. If even here, where there is such a veil to keep us from the rapturous gaze, there can be such joy, what depth of meaning must be in that passage: "In Thy presence is *fulness* of joy; at Thy right hand are pleasures for evermore"! O my dear friend, is there anything worth our *serious* concern but

this? I feel there is not; religion is still the business of my life. "O for a closer walk with God," and for the *habitual* dedication of all I am and have to Him! While expressing my feelings, I can cast my eye heavenward, and praise my God for intercourse with one who, with me, desires to

> "Seize the crown of *perfect love*
> And scale the mount of heaven."

Let us expect great things; then we shall obtain great things. What a comfort to reflect that every trial, temptation, and cross, is by the appointment of our Heavenly Father, and for the purifying of our souls! It is His will that we should be happy and holy; and hence the daily occurrences of life need not hinder our seeking heaven, but may show us rather what grace we have, or what we need, so as to bring us to our knees in praise and prayer. What a privilege is letter-writing! We can, though parted, encourage each other to press on in the heavenly road, to be discouraged by no difficulties, not even by our low attainments, but to resolve, that we will conquer through Him Who hath conquered, and Who is the *Captain of our salvation*. I do feel happy in the conscious enjoyment of His love, but I want that love to prove itself more and more by actions, so that I may show my faith by my works. I desire that every circumstance may lead me nearer to God; then I shall enjoy all in Him. That each of us may find her centre there is the prayer of your friend,

'JANE HALL.'

'THIS morning I have been praying and meditating upon the passage you and I have more than once conversed upon, viz., Ephesians iii. 19. Perhaps you remember Mr. Fletcher's letters respecting the spiritual senses, which all who are born of the Spirit possess. Now for a spiritual child to be filled, must not every sense or part be filled? Benson says: "The apostle prayed that the *mind* and heart of each believer might be enlarged more abundantly, so as to admit larger communications than ever of Divine light, love, wisdom, holiness, power, and glory, till at length they should arrive in the heavenly state, to full perfection in the knowledge, image, and enjoyment of God, where, that which is perfect being come, they should know even as they also were known, and possess love in proportion to their knowledge." Here then is a point towards which to reach forward as long as we are in the body: but are we always to view it as a mark, but never to attain it? I think there may be moments when our small vessels may be full. Our little minds and hearts could bear no more without injury; so far then it is attained: but then, we more than ever cry, "Enlarge and fill, enlarge and fill." Let our motto be, "Onward and upward;" for in our spiritual path we may proceed a little at a time, and thus be advancing, and shall we not accomplish more by *always* aiming at a little, than by fits and starts striving at much? O how valuable are immortal souls! Which will be the most effectual way of bringing them to Jesus? I think, by being always at it. I long for more of this burning zeal. I

long to see sinners saved; but when I see scarcely any success, I need Divine support: and indeed I know that, did I see success, I should still want Divine support, or my foolish heart would take the glory. But in eternity, O what transporting vision! There I hope I shall see that I have not laboured in vain. May you and I receive a full reward in that day!

'Your friend in Jesus,

'JANE HALL.'

'*February* 10*th*, 1827.

'MY DEAR FRIEND,

'After I left you last night, my mind was sweetly drawn out in prayer to God: this morning, also, has been indeed a season of refreshing. O the *omnipotence* of prayer! "Jesus loves to answer prayer!" Let us get into the spirit of persevering mental prayer, and be every moment engaged *with* or *for* God. Why should we live one moment for which we shall not be rewarded in eternity? We may not only be kept every moment, but may be drawing nearer *to*, and drinking deeper *of* God, till at last we *live* in the *immensity* of His love. I still feel resolved in the strength of my Saviour, to go on to that point, which a little time ago I set out to attain, to be *altogether* a Christian. As yet, I have scarcely begun the Christian life, that of rejoicing evermore, praying without ceasing, and in everything giving thanks; but "to patient faith the prize is sure," and the bright *hope* of living *in* God here below warms my soul, and the assurance that it shall

be so upon one simple condition, *Ask and receive*, almost causes the sacred fire to burst into a blaze. The Lord has, I think, been teaching me a very useful lesson in my late temptations. It has seemed as if I could feel the presence of God in any duty better than in prayer. It is this "*Ask and receive.*" I have sometimes been in danger of looking for the immediate answer to prayer while on my knees, by feeling my affections warmed, and so going into the world in the strength of the joy of the Lord;* but Jesus has been teaching me to ask, then go into the world, and receive. O Lord, let my whole soul acquiesce in Thy way of giving, and may I have no will but God's! for Jesus still does all things well. Let us praise Him for crosses, for temptations, trials, sufferings, reproofs, pray to Him for grace to come off conquerors, and humble ourselves under them, seeing we are often so dull that we, in a manner, oblige God to teach us by them. O the infinite patience of our

* This passage is given just as it occurs in Miss Hall's letter; but, had she contemplated its publication, she would probably have deemed it necessary to modify it, so as to guard the sentiment which she wished to convey against misconception. It is surely our privilege, when asking for the spiritual blessings which are promised to us under the Christian covenant, to expect them even as we pray; and the sacred joy which accompanies these present answers to prayer is designed to strengthen us for the duties of the Christian life. But the sentiment of Miss Hall appears to be, that, even if there is no *immediate* communication of rich spiritual comfort, the faith that takes hold of the promises of God in Christ is not fruitless, but the needed supply both of comfort and strength may be vouchsafed amidst the engagements and activities of our intercourse with the world.—EDITOR.

Lord, and His condescension in teaching us how to follow the leadings of His Holy Spirit and how to fight the fight of faith, how to use our spiritual weapons, and how to quit ourselves like valiant soldiers! Let us fight, conquer, die, and live for ever. Let us live in a spirit of constant recollection; then shall we say with the Psalmist, "How precious are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee." I need often pray to have my spiritual senses open, and I think the Lord is granting me this. O for humility to guard every grace! I trust you are daily sinking deeper into the will of God, leaving Him to choose for you health or sickness, suffering or doing, to order all for time and eternity. The thoughts of eternity often cheer me, and I should think that, to a person suffering, the anticipation of the heavenly rest must be delightful indeed. O that your afflictions may be sanctified to you! They are from a Father, and that Father one Who is too wise to err. *Cling to His will*, and you cannot stray far; and look at your mercies,—to have a Bible all your own, all the promises for you, a Saviour Who loves you, and Who afflicts you for the express purpose that you may be a "partaker of His holiness." Plead this promise often with Him, lose not sight of it; then shall the end be answered, and when you and I meet above, shall we not each exclaim, "Is this the end of my suffering, is this the end of my doing the will of my God? O glorious end! Why, why did I so long hesitate to rejoice

in every cross, temptation, and trial?" Let me give you a few lines upon a soul just in heaven :—

> "He heard, he gazed, he joined the tuneful choir,
> And sang redemption on his golden lyre;
> The heavenly arches echoed to the sound;
> He gazed and sang, then wondering looked around;
> Myriads of raptured spirits caught the flame,
> While all heaven rang with Jesu's sacred Name."

May we cause such joy in heaven!

'Your affectionate sister,

'JANE HALL.'

These letters beautifully illustrate the thoughtfulness and depth of Miss Hall's piety, at this early period of her career. Her habits of communion with God and devout meditation on His Word enabled her clearly to apprehend the privileges to which she was called in Christ; while she enjoyed, in the indwelling of the Spirit, the earnest of that inheritance to which she looked forward. Nor is it uninstructive to mark how watchful she was over her own heart, and how solicitous to use the trials of life, as they might arise, for the establishment of her Christian graces. Her whole heart was surrendered to the Saviour; and she was thus enabled not only to stimulate others to fidelity and perseverance, but to 'comfort' those who were in sorrow 'by the comfort wherewith' she herself was 'comforted of God.'

Chapter IV.

EXTRACTS FROM DIARY.—APPOINTMENT TO THE OFFICE OF CLASS-LEADER.—LETTERS FROM THE REV. GEORGE CUBITT.

IT is thought that Miss Hall began to keep a diary of her religious experience soon after her conversion; but the first entry that is preserved bears the date of January 17th, 1826. It is as follows:—

'This day God manifested Himself to me as a God of love, and I have presented myself, through Jesus Christ my Saviour, wholly to Him, solemnly covenanting to be His.'

Several of the records which follow show how solicitous she was to maintain the spirit of entire self-dedication to God, and to diffuse piety around her, while they illustrate also her abundant spiritual consolations.

'*July* 17*th*, 1826.—Began a female Prayer-meeting this morning at six o'clock. I had been fearing that I had fixed upon a wrong time; but how rejoiced was I to find it quite right. My heart is filled with gratitude; but it is longing for more of God, for a spirit of earnest mental prayer.'

'*July* 31*st*.—Visited Bath to-day. Read most of the way and so instructed my mind. I see the importance of improving every period of life. Youth, with its

opportunities, is at present mine. How valuable are these opportunities! May I be diligent in using all for the glory of God, in storing my mind with important truths, and growing in all grace and virtue,—growing *strong*, so that, if permitted to live, I may be found wanting in nothing.'

'*August* 14*th*.—I once thought that in order to be very devoted to God, I must have little or nothing to do with the family or the world. Now my views are changed; and I see that it is in them my graces are to be tried and perfected. I see also that in all my occupations my eye of faith must be constantly fixed on God.

'I have constant peace in Jesus. I find faith easy. My Jesus keeps and loves me still. God gives me seasons of refreshing from His presence. After prayer to-day how thankful I was to feel that God the Father, Son, and Spirit, had all unitedly blessed me. "My soul doth magnify the Lord."'

Miss Hall was at this time earnestly seeking the blessing of entire sanctification. The writings of Mr. Wesley, which she diligently studied, had brought this subject before her; while the ministrations to which she was accustomed to listen, and the counsels of her esteemed Class-leader, encouraged her to go forward to this high attainment. Above all, she found the blessing of perfect love held forth to her in the Word of God, and by faith she rose to its enjoyment. On September 6th, 1826, there is this entry in her journal:—

'God has, through the Son of His love, manifested

Himself to me this day as the Sanctifier of my soul. May He enable me ever to retain this blessing!'

Two days after she writes:—'I feel completely happy. It is delightful to me to contemplate the attributes of God. Even His justice, the weight of which I once so dreaded, I now feel thankful for. I have felt my mind to-day constantly stayed upon the Saviour. May my life be so thoroughly a life of prayer and love, that my conversation may manifest it. Is not sanctification something like Jacob's ladder? The lowest step raises us from earth, the highest reaches to heaven. May my soul daily aim at one step higher.'

In November of this year, in a letter to her eldest sister, she says:—'If I could tell you of all God's dealings with my soul, you would, I am sure, wonder, love, and praise. It is now about nine weeks since I was given to taste His perfect love. Since then I have sometimes had severe conflicts with the enemy; yet I must believe I have gradually been sinking deeper, and rising higher in the Divine life. I cannot, however, be so humble as I desire. I wish *continually* to feel deeply my own *nothingness*. I have great need of continual self-denial and mortification; and will you, in your next, give me your opinion on the duty of fasting? Two days a week I observe something like abstinence; but am not clear as to whether I ought not to fast regularly and frequently.'

The following entry in Miss Hall's diary vividly recalls some of the usages of early Methodism:—

'*November 26th*, 1826.—Have been proposed and accepted in the Select Bands. This is the height of my

ambition in the means of grace. What an infinite mercy! Me, the most unworthy of God's children, to meet with those who live so near to Him, already to be admitted to close fellowship with those with whom I hope to spend eternity.'

At the period in question, private Band-meetings were encouraged, especially in the larger centres of Methodist influence. These consisted of little companies of two or three earnest Christians, men and women meeting separately, so that they could speak more freely and closely to each other than in the larger Class-meetings. In the Bristol Society there were many such Band-meetings; and on every Thursday evening the members of these Bands assembled, after preaching, in the large vestry of the Ebenezer Chapel, no person being admitted without showing his or her Band-ticket, —*i.e.*, one distinguished from the ordinary Society-ticket by having the letter B printed upon it. There was also a select Band-meeting every Sunday morning at nine o'clock, composed chiefly, if not solely, of females. It may be added that, while these means of Christian fellowship were greatly prized, such was the value placed upon the public ministration of the truth by the Bristol Society, that on two week-evenings, Monday and Thursday, there was preaching in the Ebenezer Chapel, attended by large congregations, besides a penitent-meeting on Saturday evening, at which most of the Circuit Ministers were present, and one of them delivered an address.

It was in the year 1826 that Miss Hall was appointed

to the office of Class-leader, being then little more than twenty years of age.* The lady whose Class she joined, when she sought admission into the Methodist Society, Mrs. Roberts, was already advanced in years. She was an eminently devout woman, who exhibited Christ to those who met with her as a Saviour from all sin, urging them to embrace a full salvation. She soon discovered in the young disciple a spirit of earnestness and decision, and rejoiced greatly in her consistency of conduct and her rapid growth in grace. Such was the confidence reposed in Miss Hall by Mrs. Roberts and another aged Leader, Mrs. Arthur, that even when she was only nineteen years of age, they often committed their Classes to her care when themselves laid aside by infirmity or sickness. To one so young it was no little trial to lead Classes in the place of these mothers in Israel; and, while she took up her cross at the Master's bidding, she felt her need of special Divine help. Nor did she seek that help in vain. An extract from a letter addressed to her by Mrs. Roberts beautifully illustrates this:—

* On the expediency of appointing *young* persons to the office of Class-leader, if only they are qualified for it by intelligence and depth of piety, Mrs. Tucker held very decided views. In the evening of life, as she reviewed the way in which the Head of the Church had led her, and opened to her doors of usefulness, she expressed her gratitude that she was called to this office at an early age, and that it had proved the means of quickening and fostering her first love. She wrote on this subject to the late beloved and lamented Rev. Luke H. Wiseman, M.A., whose views coincided with her own, and who has placed on record his own mature judgment on the subject in his *Memoir of Mrs. B. Agar, of York.*

'MY DEAR JANE,

'Thank you for forwarding my ticket, and affording me much heart-felt satisfaction in the good report contained in your letter of the prosperity of the members of my Class. I rejoice in their advancement in Christian knowledge and holiness. O that the little leaven already diffused may speedily leaven the whole lump! I am also happy to learn that your cross is becoming "nothing,"—that your endeavours to serve the Lord's people are now turned into delightful enjoyment. He is ever faithful to His promise. A single eye directed to His glory *must* finally lead to increasing light, power, and love. Walk then, my dear Jane, by the same rule, persevere in following Christ closely, ever prefer *His* leadings to your own, being fully persuaded that "in Him is no darkness at all." He will guide you by His counsel, help you under all difficulties, and support you through all the various trials and perplexities His love may see fit to appoint for your increasing sanctification. What a source of enjoyment is it to be convinced that there is a sufficiency of grace treasured up in our adorable Redeemer for all our wants and exigencies, and to be able, from heart-felt experience, to assure those with whom we have to do, that it is their privilege to realize this grace, if only they seek the kingdom of heaven in good earnest! I am glad you profit by our new Preachers, and hope in due time to be favoured in a similar way. To a hungry soul every precious word of God is sweet. I want to feel a still keener relish, a greater zest in searching the Divine records, and to

realize more fully all that is held forth in the "exceeding great and precious promises." Pray, my dear Jane, that this may be the experience of

'Yours in the best of bonds,

'E. ROBERTS.'

The 'new Preachers' referred to at the close of this letter were the Rev. Thomas Rogers and the Rev. George Cubitt, both men of fine intelligence and ripe Christian experience. To the latter, especially, Miss Hall was greatly attached. His discourses were rich in evangelical truth, and dealt with Christian experience in its varied phases; and while she profited greatly by his public ministrations, she was favoured with his friendship, and derived instruction and establishment from his private counsels. Even after he had left Bristol he maintained a correspondence with her; and those letters of his which will be given at the close of this Chapter will be regarded, we doubt not, by thoughtful Christians, as possessed of intrinsic and permanent value.

But the time had now arrived when it was deemed fitting that Miss Hall should be herself appointed to the charge of a Class. At that time the city of Bristol, with various country places, formed only one Circuit; and there was only one Leaders'-meeting for the Bristol Society,—an arrangement which was subsequently altered with great advantage. The attendance at the Leaders'-meeting often amounted to seventy or eighty persons; and on the introduction of a new Leader, the

person proposed was required to relate his or her Christian experience. To this ordeal, trying as it must have been to one so young, Miss Hall, accustomed to take up her cross at the bidding of duty, submitted; and from the depths of a full heart declared how graciously the Saviour had redeemed her from the guilt and defilement of sin. Her Class, it may be added, greatly prospered, so that before long it had to be divided.

One or two incidents, illustrative of the blessing of God on Miss Hall's efforts to lead others to the Saviour, may be here given.

She was led to visit a woman, in her last illness, who had sat under a highly Calvinistic ministry. As death drew near, she viewed his approach with terror, believing that for her there was no mercy. Miss Hall visited her daily, reading and explaining to her the Scriptures: pointing her to Christ as a Saviour to all who would believe in Him. Her instructions and prayers were blessed. The dying woman was enabled by faith to lay hold on the promise which has cheered the hearts of thousands, 'Him that cometh to Me I will in no wise cast out;' and she died rejoicing in the Lord.

When on her way to visit her sister, Mrs. Pearse, at Guernsey, she was detained by a contrary wind at Weymouth. Here she was introduced to a young lady who had once experienced a sense of God's mercy and love in Christ, but who had wandered from Him, and was seeking happiness in the broken cisterns of worldly

pleasure. Miss Hall took a deep interest in her welfare, pointed out the misery and danger of forsaking 'the Fountain of living waters,' and affectionately urged a speedy return. The wanderer listened till tears of penitence began to flow; she again sought salvation, and wrote a deeply-interesting letter to the friend who had so seasonably saved her from continuance in the wrong path. She told her that the God against Whom she had sinned had healed all her backslidings, and that she could now say,—

> 'When like a wandering sheep I strayed,
> He brought me to His fold again.'

Referring to the contrary wind which had occasioned the detention of the vessel at Weymouth, she blessed God for it, and thanked Miss Hall as the instrument of her renewal in righteousness.

A third instance may be given of the blessing of God on sincere and affectionate efforts to lead others to Him. One Sabbath afternoon, as Miss Hall was on her way to the Sunday-school, she spoke to a lad who was idly lounging in the street, and invited him to accompany her. He was unwilling, at first, to give up his play, and place himself under wholesome restraint; but she reasoned with him, and at last prevailed. Many years afterwards, when the Rev. Charles Tucker was meeting a Class at the Quarterly Visitation, a person remained behind to speak to him. He mentioned the above circumstance, and said: 'I am the little boy whom your wife rescued from sin and ignorance. By leading me to

the Sunday-school I heard the good news of salvation by Christ; I gave my heart to God; and shall have reason to bless Him throughout eternity for the kind words which led me thither.'

Reference has been made to the value which Miss Hall placed on the public ministrations and the private friendship of the Rev. George Cubitt. He was appointed to the Bristol Circuit in the year 1825, and his term of ministerial service there closed at the Conference of 1828. At one time, his labours were interrupted by a severe illness; and a Minister, then in the freshness of his youthful zeal, but now in the evening of life, beloved and honoured by his brethren,—the Rev. John Rattenbury,—was sent to assist him. Miss Hall refers in pleasing terms to Mr. Rattenbury's last visit to her father's house, and expresses a hope that she might never forget his parting charge,—'Set your affection on things above.' To Mr. Cubitt's removal she looked forward with sorrow; but her rich experience of the grace of Christ enabled her to rise above this feeling, and to rejoice in the prospect of an eternal union with all the good and holy in our Father's house above. Mr. Cubitt went from Bristol to Sheffield; and while labouring in that important Circuit maintained a correspondence with her, which greatly contributed to promote a healthy tone of feeling on the subject of Christian experience. The following extracts from his letters will be read, we doubt not, with interest:—

'Though I have not written to you lately, both Mrs.

Cubitt and myself often think and speak of you. Several times I have said, "I wish I had Jane Hall here, to say some things to her on subjects connected with Christian experience." Do give us the pleasure of seeing you soon under our own roof. Stand fast, my dear Miss Hall, in the full and blessed liberty into which Christ has brought you. Pray earnestly for that sacred discernment by which you shall always be enabled to perceive what is Scripturally connected with the perfect love of God, and those additions by which a sincere but mistaken mysticism has often obscured it. It is the unwavering choice of God as our portion; it is the entire, unhesitating subordination of all things to Him, and of all lower ends to this grand one—the glory of the Lord. It is purity of intention; it is true, complete simplicity; religion in its oneness, as well as its entireness; the death of self; so that the habitual feeling, as well as the ruling principle, of the heart is, —"Christ is all, and in all." In different dispensations or circumstances its manifestations will be different; and according to these will be the modes of discipline necessary for its maintenance. But it is this in itself. You possess it. Hold it fast. Keep your eye and heart fixed on Christ, ever following as He leads; and thus, guided by His counsel, you will hereafter be received into glory.'

The following was written in the year 1830:—

'The truth is, I have as much to do as I have spirits

for. I am frequently exhausted, and seem as though I could do no more than my regular work. Well, I have lately preached twice or thrice, not without much feeling, from "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Six days we must labour and do all that we have to do; but the Sabbath of the Lord is coming,—the bright, blessed, endless Sabbath; rest from toil, and yet a ceaseless, delightful activity in the temple and service of our God.

'Who would not die for this? Who would not die that he might live for ever? Labour for God may fatigue; but it is pleasant toil, and we know that mercy will not allow it to be *fruitless* . . . . We have a good work in this Circuit; the feeling that prevails is delightful. A man would be willing to die preaching, under such circumstances. Our peace is unbroken, our prosperity gradual . . . . We are *noisy*, but when the noise comes from real inward life, I cannot object to it. I wish you had at Bristol, with your *steadiness*, a little more life. May God extend and carry on His work among you! "Grow in grace." Yes, my dear Miss Hall, I trust this is your experience. It is astonishing how much of *imperfection* is consistent with *perfection;* and when "the perfect grace is given," then is the *imperfection* best seen—but guarded against—but *worn down.* Believe me, that few things would grieve me so much as hearing you had lost anything of your simplicity or fervour. You know well what I

mean by simplicity;—not trying to be simple, but minding the will of God only; sinking into it; resting in it. May "the God of all grace" establish you, and lead you forward and onward! The larger the vessel, the more it holds. Let prayer, meditation, self-abandonment, be instruments of grace for enlarging our spiritual capacities:—

"Then with all that is in Thee,
Our souls for ever fill."

'Mrs. C. unites in affectionate remembrances to Mr. and Mrs. Hall, and the whole family.

"O that, erelong, the powerful call,
May quicken and convert them all!"

'Tell your dear father I hope to meet him in heaven. I am a great sufferer; but God is merciful. In eternity we shall know the reason of these trying dispensations, and bless God for them. I could sometimes like to be at rest. God help me! How ignorant am I! It is well that *Another* appoints for me. My "few lines" have swelled to a letter. Take it as a proof of continued friendship. When you do not hear from me, remember I am often attacked with almost intolerable pain, and full of close *work*. Under these circumstances, you should let me hear from *you*. I am always glad of your letters. My dear Miss Hall will believe me to be

'Her affectionate friend,

'GEORGE CUBITT.'

A lengthened extract from another letter of Mr. Cubitt will amply repay an attentive perusal:—

'We were very much gratified by the receipt of your letter. Be assured that our esteem and affection for you are unabated. To hear of your well-being and well-doing gives us no common pleasure. Your last letter was the more welcome that it not only assured us of your friendly recollection, but evidently declared your own love, by the mercy of our God, to be still abiding in strength. I can have no greater joy than to hear that those whom I greatly esteem are walking in truth and love, the only secure and happy method of walking, and a method which reduces even the intricacies of this involved world to order, and enables all who adopt it to see before them a path marked by the *light of the Lord* shining on it. I have stood on the sea-shore on the evening of a summer day; and the reflection of the setting sun on the calmly heaving waters has appeared like a luminous track conducting to the glorious luminary, on which, but that it so dazzled me, I could have gazed as though it had been a bright home for those who would but walk in the brightness of its reflected beams. Thus over the waves of this world does a glorious heaven, revealed to our believing hope, cast its brightening beams. From that heaven of glory, the voice of infinite benignity and love addresses us,—"O house of Jacob, come ye, and let us walk in the light of the Lord;" and when, in filial love, we resign ourselves to God,—when in faith, *trembling*, it may be, and yet not *shrinking*, we leave the vessel to go to our Lord upon the waters,—then shall our path be "as the shining light, that shineth more and

more unto the perfect day," and we may sing in full confidence,—

"Light of the world, Thy beams we bless!
On Thee, bright Sun of righteousness,
Our faith hath fix'd its eye:
Guided by Thee, through all we go,
Nor fear the ruin spread below,
For Thou art always nigh."

'I rejoice in the prospects of increasing usefulness which appear to be opening before you. Great shall be your joy if you are honoured with obvious success in training up souls for heaven. Much wisdom, as well as much piety and fidelity, is requisite for a Class-leader among us;—wisdom to discriminate accurately both the states of the different members, and to know exactly what kind of truth those states may respectively require. Such is our system that, when sinners are awakened, we are obliged to go forward in the work of awakening others, and to commit the already awakened to suitable persons. I was going to compare them to nurses in the wards of hospitals and infirmaries. Let your aim be to know well the particular state of each individual. The Word of God, read with much prayer for divine illumination, will be your teacher as to what such and such states require in order to their Christian improvement. To a great extent, sermons to large masses of people must be general. Class-meeting instructions should be particular; and there may be cases in which it will be the Leader's duty to give the instruction privately, that it may be more efficient, by being more pointed. Still, for your own self, labour to keep up the spirit of *simple*

devotion, equally avoiding the direct earthliness of mind by which the Divine favour is damped and must ultimately be quenched; and, to pursue the metaphor, not less avoiding to feed the fire with that fuel which is more hurtful than many suppose it to be,—the fuel of affected, formal devotion. If this does not put the fire out, it generates so much smoke that the flame is almost infinitely less pure, and gives but a very uncertain light to others. In many cases, I am convinced that the *sacred fire* thus mixed up so much with what is human and selfish, has gradually lost its strength as well as its lustre; and, by and by, there has been nothing burning on the altar but *human* fire, no more acceptable to God than the cold ashes on the altar when the fire has been put out by heaping earth on it, or when suffered to go out through carelessness.

'I am glad to hear what you tell me of Miss Mary Hall. You are every way older than she is. Take her under your care, and guard her, while she is labouring for a full devotedness to God, against all those mistakes by which our crafty enemy would render our religion less efficient, by rendering it less pure. Let her guard against admitting any mixture with the pure desire to please God which, in the Christian, should be *sole* and *uniform*. Many fancy that if they keep out a desire to please the *irreligious world*, or to please *themselves* in *irreligion*, they are safe. Alas! they know not the deceitfulness of their own heart, the subtlety and craft of Satan. We may put the wish to please the religious world too high. We may wish to please ourselves in

religion. We may feel a secret satisfaction in hoping that the congregation think we wear the priest's garments and do the priest's work very well. I always tremble when I see young converts allowing their energies to be diverted into channels which will eventually waste them. There is an affected humility, an affected self-denial, an affected simplicity. Simplicity! more and more am I convinced that just here many miss their way. Our venerable Founder often quoted with marked approbation the saying of the pious Fénélon,—"Simplicity is the grace whereby the soul is delivered from unprofitable reflections on itself." Many *try* to be simple, and thus never *are* simple, but become precise and formal. Let the soul want nothing but God,—His love and approbation. All the marks of true simplicity will come as a matter of course when we are thus *simple indeed*. I would earnestly advise you to read all Mr. Wesley's letters as they appear in the twelfth and thirteenth volumes of the edition of his works now being published. At times, I believe, he was imposed on by the appearance of simplicity; but he soon found out the cause of failure . . . . Write soon and fully to

'Your affectionate friend,

'GEORGE CUBITT.'

Chapter V.

VISITS TO SOUTH WALES.—MARRIAGE.—VOYAGE TO TONGA AND HAABAI.

MISS HALL'S life was thus passing usefully and pleasantly onwards, when it was varied, in the summer of 1829, by a visit which she paid, for change of air, to the Mumbles, in South Wales. She was accompanied by her beloved friend and correspondent, referred to in the third Chapter, and by another young lady from Bristol. The three greatly enjoyed their rambles in this beautiful neighbourhood. Their mornings were spent in wandering by the sea-shore or over the cliffs, sometimes with book in hand, but oftener collecting shells and seaweed. In the afternoon they again read, examined their treasures, and arranged them in various forms and devices. This was a favourite employment of Miss Hall. Few could arrange the delicately tinted flowers of the sea with greater skill or taste. She loved the works of nature, and delighted to contemplate them as illustrating the perfections of Him Whom she adored as her Father and her God. But, happy as she felt while thus engaged, much as she enjoyed the bracing air and her strolls by the ever-changing sea, she and her companions did not forget to watch for opportunities of doing good. They visited the humble dwellings around, to seek out the sick

and ignorant; and, taking their little pocket Bibles with them, they read and prayed and conversed with the inmates, as opportunity was afforded. Whenever the little Wesleyan chapel was open for Divine worship or Christian fellowship, they were sure to be found there, either listening to the Word preached, bearing their testimony for Jesus in the Class-meeting, or uniting with the devout people who assembled there in earnest supplication.

They returned to their homes greatly invigorated, and with renewed energy entered upon their various duties and their respective labours in the Church. The following summer they again sought rest and quiet amidst the beautiful scenery of South Wales, and in rambles by the sea-side. Their time was spent in the same manner as in the previous year; but they now extended their visit to Gower, at the invitation of Mr. Tucker, father of the Rev. Charles Tucker, who was then a Local-preacher, preparing for the full work of the ministry. Methodism was introduced into Gower in 1762. The parents of Mr. Tucker, Sen., were amongst its earliest members; he himself was an acceptable Class-leader, and had for many years successfully laboured as a Local-preacher in the Swansea Circuit, generally preaching two or three times every Sabbath throughout the year. He was often playfully designated 'The Bishop of Gower.' His son, in offering himself for the ministry, had indicated his preference for foreign work. The acquaintance which he formed with Miss Hall soon ripened into mutual esteem; and believing

her to be in every respect eminently qualified for a Missionary's wife, he made to her proposals of marriage. The consent of her parents was solicited and obtained, and they became formally engaged.

During some months of the year intervening between the Conferences of 1830 and 1831, Mr. Tucker resided in Bristol, affording assistance, by a private arrangement, to the late Rev. Jonathan Edmondson, M.A., the Superintendent Minister of the Bristol North Circuit; and this circumstance gave Mr. and Mrs. Hall frequent opportunities of knowing him, and confirmed them in their approval of the anticipated union. One of Miss Hall's nieces well remembers questioning her aunt, with child-like curiosity, as to what she said to Mr. Tucker when he asked her to go abroad with him. She replied by taking her Hymn-book and pointing to the verse,—

'Joined in one spirit to our Head,
Where He appoints we go;
And still in Jesu's footsteps tread,
And show His praise below.'

So simply and trustfully did she commit herself to the guidance of her Divine Lord, assured that the cloud of His Providence would lead her into a safe path.

At the Conference of 1831 Mr. Tucker was accepted as a probationer for the ministry. He did not, however, enter immediately upon Missionary service. He was appointed by that Conference to labour in the Pembroke Circuit, that he might gain a little experience in the varied duties of his sacred calling, before going

to a far distant land, where he would be cut off, to a large extent, from association with his brethren. At that time, there was no Theological Institution, with its arrangements for the mental culture and spiritual training of those who were believed to be called to the work of the ministry, and with its opportunities of affectionate intercourse among those who were afterwards to be employed in widely different spheres, and some of whom were to go forth to the heathen as heralds of the Cross. There was a manifest advantage, therefore, in allowing a probationer to spend a year or two in an English Circuit, before entering upon the more arduous duties of Missionary life.

But the close of the ministerial year brought to Mr. Tucker the expected summons from the Missionary Secretaries. When asked by them whether he had a preference for any particular part of the mission-field, he had named the South Sea Islands, which were just beginning to attract earnest attention; and, at the Conference of 1832, it was arranged that he and the late Rev. David Cargill, M.A., should proceed to the Fiji Islands. In communicating this appointment to Mr. Tucker, the Missionary Secretaries gave him permission to marry; and in the month of August, 1832, Miss Hall wrote as follows to Mrs. Pearse, one of her sisters:—

'My very dear Sister,

'I purposely deferred writing till I could give you more information respecting my future destiny. The cloud of Providence appears at last to be moving

forwards. You will see that Mr. Tucker's name is down for the Fiji Islands. I expected that we should be kept very long waiting, and should have much time for preparation; but to-day I received a letter from the Rev. John James, one of the Missionary Secretaries, to say that he has taken our places in a vessel bound for New South Wales and that we must be in London in three weeks, to sail soon after. This gives me very much to do, as you may suppose, for I have little or nothing prepared. It will not do to dwell upon the coming parting: to look forward to a happy meeting beyond is far better. Father and mother bear it very well and seem supported; father especially so. My Classes feel it very much: the union which grace brings is very strong indeed, and *that* will not be destroyed. . . .

'I am

'Your affectionate Sister,

'JANE HALL.'

On September 12th, 1832, Jane Hall was united in marriage to the Rev. Charles Tucker. The wedding party, though large, could not be termed altogether a joyous one. The last of Mr. and Mrs. Hall's daughters was now leaving the parental roof; and as Mr. Hall was suffering from severe affliction, he felt that he could scarcely indulge the hope of meeting her again in this world, and his tears flowed freely as he gave up his beloved child for ever to the Lord's service. The venerable Robert Smith, then Governor of Kingswood School, who had known and esteemed the bride for many

years, was present, together with the Ministers of the Bristol North Circuit, to supplicate the Divine blessing on the union. Mrs. Tucker, sustained by the comforting presence of her Saviour, and looking upon it as the greatest honour which the Head of the Church could confer upon her to permit her thus to sacrifice home and friends for His sake, was wonderfully calm and collected. The newly-married couple, after spending a few days in Bath with Mrs. Tucker's sister, Mrs. Shum, proceeded to London to complete their arrangements. They had several pleasant interviews with the Rev. Richard Watson, one of the Missionary Secretaries. He had often been a guest of Mr. Hall, and highly appreciated the character of his daughter. In writing to a Missionary in Australia, he expressed his opinion that she would prove as excellent a labourer in the foreign field as she had been at home.

The last evening Mr. and Mrs. Tucker spent in England before sailing they were entertained at the house of this eminent Minister and kind friend,—then approaching the end of his career, and blessedly matured for the heavenly inheritance. On parting, he bade them an affectionate farewell, and then added twice emphatically, 'Look up.' These little words, the tone in which they were uttered, and the look which accompanied them, were never forgotten; and amidst scenes of difficulty and trial were referred to in after years with peculiar feelings. It will be interesting to the few who remember Mr. Watson's ministry, and to many others who are familiar with his writings, and who

have learned to appreciate both his noble intellect and his humble piety, to read the following lines which he had written, a short time previously, in Miss Hall's Album, during a visit to her father's house:—

'Forget not the end of life. We are here, not by chance but by design. He who places every atom of matter where it may accomplish His will, whether to sparkle in the solar beam, or to give colour to the petal of a rose, must have designed some office, some place, for man, whose nature transcends the whole aggregate of material things. Providence, to every docile, prayerful mind, opens the path in which God would have us walk; and whether it run along the elevated mountain, or sweep the humble valley, there we may, by walking with God, glorify Him in the duties of our station. Do all in Him and for Him; this will sanctify and elevate everything; nothing then will be common or unhallowed, and earth will lead to heaven.'

On the next page the Rev. Robert Newton had written the following:—

'While I greatly honour all my beloved brethren in the ministry at home, who preach not themselves but Christ Jesus the Lord, I cannot but regard those who have gone "far hence unto the Gentiles," to preach where Christ has not been named, as worthy of double honour. The excellent wife of the devoted Missionary shall have her full share.'

The following extracts from Mrs. Tucker's diary refer to the facts now narrated, and furnish some particulars respecting the voyage, while they illustrate her solicitude to maintain a close walk with God:—

'*November 7th*, 1832.—As many important circumstances have transpired since I wrote last, I intend to record them, to stimulate my heart to increased gratitude. Having received orders from the Missionary Committee to prepare to leave England, my beloved Charles and I were united in marriage on September 12th, in St. Paul's church;* and on the same day we had to bid adieu to nearly all our relations and friends, perhaps for ever as far as this life is concerned. We spent a few days at Bath with my sister, Mrs. Shum, and her family. Here the Lord tried my faith by afflicting me, so that we were obliged to prolong our stay; but He graciously heard prayer and raised me up again.

'We proceeded to London, and on October 22nd embarked on board *The Caroline*, bound for Sydney. Mr. and Mrs. Whiteley, Mr. and Mrs. Cargill, and Miss Green, with ourselves, formed the Missionary party. For the first week we were becalmed; then a brisk wind sprang up, and now we are skirting the Bay of Biscay. Yes! I have entered upon the Missionary life. O that I had more of a true Missionary spirit! Goodness and mercy have followed me all my days. Even

* At that time there was no legal provision for the solemnization of marriage in Nonconformist Chapels.—EDITOR.

now my comforts abound. I have suffered little from sea-sickness. Christian communion we may enjoy when we like; our cabin is pleasant; our provisions so far have been very good. I desire to gain the grace that will enable me to watch, and pray, and conquer. In my dear husband I have a most tender, loving friend, and trust that our union may promote our spiritual and eternal happiness.'

'*December* 11*th*.—Still goodness and mercy follow me, but what return do I make? Jesus blesses me, but how do I manifest my love to Him? where are the zeal, the courage, the entire devotion I ought to show? Our progress is slow, but while we have health to read and study we have no room to complain.'

'*December* 15*th*.—This morning I was awoke with, "My love, we have crossed the line: I wish you much joy in the Southern hemisphere." For a moment I felt that a separation had indeed taken place between me and those I had left behind, but I wish never to forget that it is all for Christ's sake.'

'*December* 17*th*.—Yesterday our little party partook of the emblems of our Saviour's death in our cabin. It was a season of refreshing, and my spiritual strength was renewed.'

'31*st*.—The last day of this eventful year. I feel that I have already entered upon a life of complicated trials; but Jesus is with me still, and will help me to conquer. How often have I closed the year in company with the great congregation at the Watch-night Services, and there, on my knees, commenced the New Year. Though

now far distant from them I would recount my mercies, and in a perpetual covenant join myself afresh to Christ my Lord.'

In one of the entries given above, Mrs. Tucker refers to her reading and studies during the voyage. She had provided herself with books on various subjects, the knowledge of which might be useful to her among a people wholly uncivilized; and, in particular, she applied herself to the study of medicine and surgery, which she had commenced before leaving Bristol. Her acquaintance with these branches of science was of the greatest value to her throughout her Missionary life.

On March 21st, 1833, Mrs. Tucker wrote to her mother, giving the eagerly desired information of their safe arrival at Sydney after a voyage of twenty-one weeks. She expresses gratitude to God for His preserving care, and adds, 'We are comfortable and cheerful in the house of the Rev. Joseph Orton. How long we may remain here is uncertain. We fear it may be three months. So you find, my dear mother, you have a daughter in a foreign land, but she often thinks of you and dear father; brothers and sisters, too, all in turn engage my thoughts. I trust our separation will be sanctified, and that we shall all meet in glory.'

Fortunately for the Missionaries, about six weeks after their arrival in Sydney, a schooner was chartered for New Zealand. Accompanied by Mr. Orton, who was appointed to visit our Missionary station there,—

for at that time there was only one, Hokianga,—they again launched on the mighty deep, and after a rough voyage of more than a thousand miles reached New Zealand. Here they bade farewell to their kind friend, Mr. Orton; and, having taken on board the Rev. J. Hobbs and family, set sail for the Friendly Islands, another thousand miles distant.

They landed at Tonga, in June, 1833, eight months after leaving England. This voyage would now be easily accomplished in less than half the time, thanks to steam navigation. Very hearty was the greeting of the natives, and very cordial the welcome given by the mission families; while the new comers gladly united with them in devout thanksgiving to Him whose Providence had watched over them, and brought them in safety to this distant land.

The island of Tonga, where Mr. and Mrs. Tucker first took up their abode, gives name to one of the three groups into which the Friendly Islands are divided,—Tonga, Haabai and Vavau. The first group is the most southerly of the three. Its chief island is thirty miles in length and from eight to ten in breadth. The seat of government is fixed at Nukualofa, the capital. The view from the hill on which the large chapel in this town stands, is described by a Missionary of large experience as one of the most lovely he ever saw. The soil is rich and exceedingly fruitful.

The Haabai group is the central one, situated midway between the others, from each of which it is distant about one hundred miles. Its chief island is

Lifuka. This is only seven or eight miles in length and from two to three in breadth.

In the Vavau group, Haofuluhao is the principal island, and, though smaller than Tonga, is considerably larger than Lifuka. Its harbour is large and safe, beautifully studded with very small islands. Indeed the scenery is lovely in the extreme.

It had been originally designed, as stated above (p. 53), that Mr. Tucker should proceed to the Fiji Islands, to commence a mission there. But the peculiar and urgent necessities of the missions in the Friendly Islands led to a change in his destination. So effectually had the Gospel been proclaimed in these islands, that on many of them heathenism was already abolished. The people were saying, 'What have we to do any more with idols?' The labourers, however, were so few, and the call for additional ones so urgent, that the brethren were unanimously of opinion that Mr. Tucker should at once join the Rev. James Watkin at Haabai. The Missionary Committee and the Conference had given to the Ministers already labouring in the Friendly Islands liberty to act on their own discretion as to the precise spheres of labour to be occupied by those now sent out, and as to the time and circumstances of commencing the proposed mission to Fiji.

While waiting for an opportunity to proceed to their appointment, Mrs. Tucker wrote as follows to her mother:—'We have been here at Nukualofa five months, waiting for suitable weather to sail to Haabai, our future home. Mr. Watkin came here last week with

the Rev. P. Turner, from Vavau, to hold the District Meeting; and we hope to return with him. Labourers truly are few here; yet the harvest is abundant. Mr. Watkin tells us that he has under his care three thousand meeting in Class. It is impossible for a person brought up in a Christian land to form an idea of the ignorance connected with heathenism; of the many things to be unlearned, and of the difficulty of teaching *without books*. The sacrifices of a Missionary are indeed great. I hardly know, however, whether they are more or fewer than I expected.' The fact seems to have been, that they were of a different kind from those which she had anticipated; and, being unable as yet to converse with the natives, she felt, as she expressed it, 'comparatively useless.' She could not, however, be idle; and one of her first acts during her stay in Tonga, was to use her clever fingers in contriving coverings for the shoeless feet of the Rev. William Woon's little children. Leather there was none; but by cutting up an old hat for soles, and some other material for 'uppers,' she accomplished her task. Next, she applied herself to tailoring; and, with some stuff she had brought from Sydney, made cool suits for her husband to wear, which proved a great comfort to him.

To one of her sisters she wrote:—'We expect to be very happy with Mr. and Mrs. Watkin at Haabai. My dear husband and I feel thankful in being where we confidently think that God has placed us, and where we trust to be the honoured instruments of saving those who shall be the crown of our rejoicing in a better

world. O, how delightful to think that we have friends who care for, and continue to love, us! But how much more cheering to think of that upper and better world where families shall be re-united, and the friendship so faintly begun here shall be continued and perfected for ever! What a comfort do we derive from education, in being able, though seas roll between us, to make known our thoughts and desires to each other. I want rightly to value and improve my many mercies and privileges.'

Soon after the above was written, Mr. and Mrs. Tucker, with Messrs. Turner and Watkin, left Tonga in three large canoes, heavily laden with stores for the mission families, and furniture for the houses of the newly arrived. The voyage of a hundred miles to Lifuka was safely accomplished, and they braced on their armour with increased vigour, for further service in their Redeemer's cause. They had already made some progress in acquiring the language; and, on witnessing the eagerness of the natives to learn the way of salvation more perfectly, they rested not till all difficulties of this kind were overcome, and then fully and laboriously entered upon their important work.

Chapter VI.

LABOURS AND SUCCESS IN HAABAI.

MR. and Mrs. Tucker had now reached the scene of their first Missionary labours, and had acquired, through the blessing of God on their assiduous efforts, the means of addressing the natives. Let us endeavour to picture them to ourselves in their humble dwelling.

The house is primitive in appearance, and simple in construction. Four upright posts are driven into the ground, long beams uniting them at the top. The sides are formed of reeds interlacing each other, and fastened to the beams and posts. The dwelling is thatched with layers of the broad leaves of the sugar-cane, overlapping each other. The under layer, hanging over the sides, carries off the rain, while the top layer is crowned with a row of cocoa-nut leaves, so that the roof well protects the interior. Flooring there is none; but Mrs. Tucker has already sent to England for 'a little carpet,' to prevent exposure to the damp ground. Understanding too well the value of time to spend it, like the matrons of old, in working tapestry for adornment, she has carefully excluded draughts from the lattice-like walls by means of gracefully hung folds of *gnatoo* or native-cloth. There are three rooms, all on the ground floor; a sitting-room, a study, and a bedroom. A small hut behind is used as a kitchen for the native servants. So

freely do these anoint themselves with oil, that Mrs. Tucker may be seen every day making bread with her own hands in her little parlour, lest it should be unpleasantly flavoured. Here she sits to sew, write, read, draw maps for the school, and receive visitors. It is adorned with likenesses of friends who are far away, and made to look as cosy and comfortable as possible.

Surrounding the house is a garden, in which there grow rows of the bread-fruit tree, yams, the custard plant, and a variety of others. This, too, bears marks of Mrs. Tucker's skill and taste, for her husband is very busy in caring for the Church.

They do not fare badly at meal-times; for she says, in a letter to a friend: 'We have bread of my own making, and butter from the colony, or a rasher of bacon of my own curing, for breakfast; fish, or fowl, or pork, for dinner, with yams as a substitute for potatoes. On Saturday we stuff and roast a sucking-pig for supper, and have it cold for Sunday's dinner. You will say we fare well. So we do, when our appetites are good; but a little more variety would be welcome.' By and by, preserves and good potted butter from dear friends in England, with many presents, added greatly to their comfort, and called forth the remark, 'It does not now seem so many thousand miles from home to Tonga as it once did.'

In the new circumstances in which Mr. and Mrs. Tucker were now placed, her powers of contrivance were very valuable. In tact and ingenuity few could excel her; and it may be truly said of her, that 'she could

put her hand to anything.' Shoemaking, tailoring, bookbinding, straw-bonnet-making, upholstering, gardening,—all in turn engaged her attention; while the careful study of books on medicine and surgery enabled her to render valuable assistance, not only to the natives, but to the Missionary families with whom, at different times, she was associated. For two years, she had under her care nearly all the sick in the Haabai group, some of them coming to her from islands thirty or forty miles distant,—a pretty good proof of her successful treatment. In writing to thank Messrs. Beach and Barnicott, of Bridport, for some of their patent medicines, she says:—'I hope, through the use of these, which are very efficacious here for prevalent diseases, to establish my claim as a successful doctress.' Perhaps, had she lived in England in these days of female privilege, she might have obtained a diploma!

It was more than two years after Mrs. Tucker left her native land before she received any communication from her friends. She says, in July, 1834:—'Not a line yet from England! If the canoe which takes this to Tonga should return with only a newspaper, how will it increase our joy! The not receiving a line for nearly two years is by far our greatest trial.' Not very long after this the canoe returned, bringing upwards of fifty letters, and newspapers without number. Now their thankfulness and joy rose to such a pitch that sleep forsook them, and the night was spent in devouring these welcome communications. Mrs. Tucker also received, at this time of rejoicing, likenesses of her dear

parents, which had been taken after she sailed. The sight of these greatly affected the natives; and they wondered at the love which prompted those parents to make the sacrifice of their daughter. One poor woman gazed at them for some time in silence; and then her tears flowed freely.

It was in this year, 1834, that a remarkable revival of religion took place in the Friendly Islands. A new era, indeed, may be said to have commenced in the history of the South Sea Missions; and the results were so extensive and glorious as to realize, to some extent, the intimations of prophecy:—'Kings shall be thy nursing fathers, and their queens thy nursing mothers.' (Isaiah xlix. 23.) 'Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.' (Isaiah lxvi. 8.) The natives had already renounced heathenism for Christianity: but now they bowed before the power of the saving grace of God.

The scene witnessed at Lifuka is vividly described in a letter addressed by Mr. Tucker to the Secretaries of the Methodist Missionary Society, under the date of September 10th, 1834, and published in the *Missionary Notices* for October, 1835. The following is an extract from it:—

'There has been a most glorious and extraordinary outpouring of the Holy Spirit at Vavau and on this station. It has been a Pentecostal season; an "overwhelming shower of saving grace." They were visited

first at Vavau; where a good work has been going on for several months. The King and Queen were among the penitent seekers of salvation, and are now among the saved of the Lord. They were in great distress of soul; on their knees, with hundreds of other penitents, weeping aloud, and calling upon the Lord for mercy. Their prayer was heard; the load of guilt was taken away, and their souls were filled with peace and joy through believing. They obtained this blessing about midnight, while seeking God by earnest prayer in their habitation. The King has written to Brother Watkin a very delightful letter; giving an account of the great things the Lord has done for him and the Queen.

'You may judge something of the joy we felt on receiving these glad tidings. We had been favoured with some droppings of a shower of heavenly influence for some time prior to our hearing from Vavau. Two persons were blessed with pardon on Sunday, the 3rd of August; but on Saturday, the 9th, the work of God proceeded in a most glorious and wonderful manner. We met the Leaders in the afternoon, and had a kind of Class and Prayer meeting: the Lord was present of a truth; many were so deeply wrought upon by the Holy Spirit that they wept aloud, and were unable to express their feelings. We adjourned to the chapel: there were from four to five hundred persons present. As soon as the service began, the windows of heaven were opened, and the Spirit was poured out from on high. Men, women, and children were weeping on every side, and praying for mercy in an agony of soul.

I never saw or heard of anything equal to it; the arrows of the Almighty stuck fast in their souls; their cries were piercing; some were weeping aloud, some were smiting on their breasts like the publican, and breathing forth the sinner's only plea,—"God be merciful to me a sinner." We had plenty of work in going about among the penitents; pointing them to "the Lamb of God, Who taketh away the sin of the world," and praying with and for them. God was present to heal as well as to wound. Many were soon enabled to lay hold by faith on Jesus as their Saviour, and found "redemption through His blood, even the forgiveness of sins." Our opinion is, that not less than one hundred souls experienced the salvation of God that evening. Many remained on their knees throughout the meeting, and it was with difficulty that we persuaded them to separate when it became dark; though we promised to assemble again at daylight in the morning. Many others went home with a heavy heart; they were deeply wounded by the Spirit of conviction, and refused to give sleep to their eyes or slumber to their eyelids, but wrestled, Jacob-like, with the Angel of the Covenant until the day dawned; and, blessed be God! many found Him to the joy of their souls.

'In the morning we repaired to the house of prayer as soon as it was light. Some hundreds were obliged to remain in the chapel-yard. The Lord made the place of His feet glorious: the stouthearted began to tremble; there was a mighty shaking among the dry bones. As soon as the service began, the cries of the people began;

they were melted into tears on every hand, and many of them cried aloud, by reason of the disquietude of their souls. O what a solemn, but joyous, sight to behold!—one thousand or more persons bowed before the Lord, weeping at the feet of Jesus, and praying in an agony of soul. I never before saw such distress; never heard such cries for mercy, or such confession of sin; these things were universal, from the greatest chiefs in the land to the meanest individuals; and of both sexes, old and young. The Lord heard the sighing of the prisoners; He bound up many a broken heart in that meeting, and proclaimed liberty to many a captive. We were filled with wonder and gratitude, and lost in praise, on witnessing the Lord making bare His arm so gloriously in the sight of the heathen. We met again about nine o'clock, and had a similar meeting; hundreds wept aloud, and many trembled from head to foot, as though they were about to be judged at the bar of God. We were engaged nearly the whole day in this blessed work. I attended five services, and witnessed hundreds of precious souls made happy by a sense of the Saviour's love on that day and the preceding evening. There never was such a Sabbath in Haabai before; it was indeed one of the days of the Son of Man. Many will remember it with pleasure throughout eternity, as the day of their adoption into the heavenly family.

'During the following week, the concern of the people was so great that they laid aside their work. We had service twice every day but one; the chapel was always full. It was a week of Sabbaths, and of much

prayer and praise. Not a day or a night passed but several were disburdened of their load of guilt and fear, by believing on Jesus with their hearts unto righteousness. This blessed work was not confined to this island (Lifuka), but spread like fire among stubble, until it had extended over the whole group: before a week had rolled round, every island had caught the flame; the people were earnestly seeking the Lord, or rejoicing because they had found Him. Many were greatly surprised and frightened at first; some ran away from the chapel, under the idea that a fearful disease had broken out here, (contagious, of course,) and that the people were dying in great numbers. The Lord cut short His work in righteousness in a most wonderful manner. We have not yet received an account from all the islands of the number who have obtained peace with God during this revival; but, from the number already brought in by the Leaders, we believe that upwards of two thousand were truly converted to God in the course of a fortnight. May the Lord preserve them even to the end! After reading this, you will gladly unite with me in saying, "Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious Name for ever; and let the whole earth be filled with His glory! Amen, and Amen."

'The most blessed effects have resulted from this work. The Teachers are of one heart and soul; the people love as brethren: many of the most stouthearted have fallen subdued before the Cross of Christ. The polygamists have cast away their sins, and are truly

penitent before God. On many of the islands every individual is meeting in Class. We have service every evening: the chapel is well filled. The distress of the people has subsided, for most of them are blessed with sacred peace.'

Immediately after this glorious revival of the work of God, the native Teachers erected a large and commodious room on the mission-premises, intended for the holding of different meetings connected with the work of the Church, or directed to the improvement of its office-bearers. It was opened on October 18th, 1834, by the Rev. James Watkin, just before his removal to Tonga. The following account of the opening services, given by Mrs. Tucker in a letter to her eldest sister, will be read with interest:—

'We assembled in the morning: Mrs. Watkin, myself, and the Queen sat one side, and Mr. Tucker, with the King and another great chief, on the other. We began with singing; but when we got upon our knees and began to pray, the cries became so universal, that the voice of Mr. Watkin was drowned. This continued for a long time, some laughing for very joy. After some time, Mr. Watkin obtained silence, and addressed us; but the cries of the people soon compelled him to conclude. We continued singing, weeping, praying, and rejoicing, for some time, then retired from the room and sat down just outside to partake of a feast provided by the Teachers. The food was brought in native

baskets, each being borne by two men, and these were placed on leaves in the middle of the circle. There were seven, each of which contained a baked pig, with yams and native bread. After they were reckoned, they were divided, and each person's share placed before him. When all had eaten enough, a basket was called for, the fragments were gathered up, and taken to their different families. After this, we re-assembled at the room to receive the Lord's Supper: but O, what a sight did we behold! To say there was not a dry eye in the place would be saying little; strong, stout men cried at the remembrance of the Saviour's death, until they fell senseless on the floor. All were deeply affected; and the language of my heart, I afterwards found, was that of many,—

"O were we all caught up to share
The triumph of our Lord!"

'It was, my dear sister, a blessed day, a day of the Son of Man, and we have reason to be thankful that we ever left our native land.'

Not many months after this, the zeal and devotedness of the native Christians were manifested in the erection of a new chapel at Lifuka, which was, at the time, both the largest and the most elegant structure in the Friendly Islands. The foundation was laid on July 2nd, 1835, the King and all the chiefs from the different islands of the Haabai group, with about a thousand people, being present on the occasion. The

pillars and other timber used in the frame-work were brought from other islands, and drawn several miles by the people. The labour was regularly divided between the inhabitants of the whole group, and each party tried to excel the others in their work. The chapel was solemnly dedicated to the worship of God on Wednesday, September 9th, 1835; and Mrs. Tucker, in one of her letters, gives the following description of it, and of the opening services:—

'Our new chapel is an elegant and commodious building, one hundred and twelve feet long by forty-five feet broad. The inside of the reeded walls is covered with different patterns of coloured work platted from the fibres of the cocoa-nut husk. The natives say, "The workmanship is the end of the wisdom of Haabai." They literally laugh for joy when looking at it, and well may they be proud of it, for never was such a house built before in these islands. The wood-work of the communion rails is formed of beautifully carved spears that had been often used in war, which were presented by King George, to whom they belonged as heir-looms from his ancestors. Two handsome clubs formerly worshipped as gods ornament the bottom of the pulpit-stairs. The numbers who came to the opening services could not all gain admittance. The King preached the first sermon, taking for his text Solomon's prayer. Mr. Tucker preached in the afternoon from John xiv. 1—3. The great congregation wept on both occasions; for their hearts were full. There was no collection because

there was no debt; for the work had been divided among the people of the whole group. The people flocked to the services, and to the great feast which was held on the previous day: only the sick and aged "came not up."'

Mr. and Mrs. Tucker walked down to see the provisions spread on the lawn before the chapel. There were forty-eight turtles, fish of many kinds, a large quantity of pigs and fowls, with piles of yams and bananas. It must have been an amusing sight to witness the distribution of this food without the help of knife or fork.

In the preceding communications reference is made to King George and his Queen, who were brought to God at Vavau during the remarkable outpouring of the Holy Spirit in the year 1834. King George occasionally resided in each of the three groups into which the Friendly Islands were divided; and during his residence at Lifuka, as well as subsequently in Tonga, he was brought into intimate intercourse with Mr. and Mrs. Tucker. The King became a valuable Local-preacher and Class-leader; and, being anxious to improve his mind by the acquisition of varied knowledge, he joined a class formed by Mrs. Tucker for imparting instruction in different branches of learning. Most of the members of this class were either Local-preachers or Class-leaders, whose efficiency in their respective offices was thus promoted. Of this class the Queen also was a member; for she, too, sought to cultivate her mind, that she might be more fully qualified for the spiritual

oversight of some of the native females, to which she was appointed.

It is a pleasing fact, that both King George and Queen Charlotte have been enabled to maintain a consistent Christian profession. Indeed, the blessed effects of their godly example, and the extent of their usefulness among the infant Churches of the Friendly Islands, will be known only in eternity. Mrs. Tucker greatly rejoiced in their devoted piety and lively zeal. For forty years she marked their Christian career; and she delighted to look back on those early times when she held friendly intercourse with them, and contributed to instruct them in the things of God, and in several branches of secular knowledge.

The royal pair were frequent visitors at the Missionary's house. In reference to one social evening Mrs. Tucker writes:—'Yesterday we had the pleasure of entertaining the King and Queen. They were very communicative and pleasant. We sang some English hymns, also a sweet little air which goes to the words, "How bright has the day been!" They were delighted, and wanted to know if the natives would ever be able "to sing like that."' She adds: 'The King comes twice a week regularly, to ask the meaning of different portions of Scripture. We went last night to hear him preach. There was an immense congregation.'

Mrs. Tucker does not say whether she helped him to make the sermon to which she listened; but Mr. Tucker tells of a subsequent visit which the King paid to his house when he was absent from home. He came

with slate in hand, and asked for *Mrs.* Tucker, requesting her assistance to make a sermon on a certain text from which he wanted to preach that evening, but could not manage it. Mrs. Tucker told him it was not in the province of ladies to make sermons; but he replied that he knew she was 'a very wise woman;' and as he would take no denial, she yielded to his importunity, pondered the text, and sketched for him a sermon in Tonguese. King George preached it the same evening, and informed the Local-preachers afterwards to whom he was indebted for it. From that time she was often importuned by the Local-preachers to assist them in like manner, and she seldom refused.

Chapter VII.

TRIALS AND DANGERS.—CONTINUED LABOURS IN HAABAI.—REMOVAL TO TONGA.

WHILE the hearts of Mr. and Mrs. Tucker were gladdened by the spiritual prosperity which they witnessed in the Haabai group of islands, and especially at Lifuka, they were called to endure the peculiar perils incident to a residence in that region. One of these occurred as early as April, 1834, when their house was suddenly blown down by a terrible whirlwind. Mrs. Tucker writes:—

'On Sunday, April 18th, we had thunder and lightning; but, anticipating no evil, we retired to rest as usual. I could not, however, sleep, but attributed this to the closeness of the weather. About midnight, there was an awful silence for a moment or two, then suddenly a strange and fearful noise, like the rushing of mighty waters. I thought the sea was coming over the island. I had just time to speak to Mr. Tucker, when the whirlwind—for such it proved—caught our house and levelled it with the ground. Not more than three minutes elapsed after hearing the signal of its approach, before we were houseless! My mind was sweetly calm. Amidst the crash we lifted up our hands to ward off the blow, if possible; when the top of the tent bedstead

fell in, being crushed, and the screws being bent, by the weight of the great beam from the roof which fell upon it. These words were presented to my mind,—"Jesus protects." I could proceed no further before I found that He had, in a miraculous manner, protected us. My husband gratefully exclaimed, "Praise the Lord!" We felt that no time was to be lost in trying to extricate ourselves from our position; but we had great difficulty in doing so, for we were in total darkness, and the tempest raged, with thunder, lightning, and heavy rain. We had to climb over the large beams, which lay near the floor, over drawers, boxes, and furniture, all overturned in the greatest confusion; and no door could we find, for the roof had been lifted off the posts on which it rested, and now enclosed us on the ground! At last we saw, by a vivid flash of lightning, that a large hole had been made in the roof, and through this we got out. We found Mr. Watkin outside; his house was still standing, but he had removed Mrs. Watkin and the children to a small hut near. Having called repeatedly to us, but obtained no answer, he concluded that we had both been killed. Most fervently did we unite in singing the Doxology; and then, as we knelt in prayer, there arose from our grateful hearts thanksgiving for our great deliverance. The common salutation from the natives next morning was, "Thank the Lord that you are alive!"'

The lovely islands of the South Seas, clothed in all the luxuriance of tropical vegetation, and with the sea

often presenting a calm and most attractive appearance, are sometimes visited with fearful hurricanes. On several occasions were Mr. Tucker and his wife compelled to leave their bed, and hurry out of their frail dwelling, lest it should fall upon them. One night of discomfort and peril is thus described in a letter from Mrs. Tucker to her brother, the late Mr. J. W. Hall:—

'Just after midnight, we were aroused by the howling of the wind. We dressed with all speed, and ran to a small house in the garden, taking with us our two native girls: here we kept quiet till day. The storm continued to rage all the next day; and, as the natives said that the sea presented a very ominous appearance, indicative of an "afa," or hurricane, I had my bed brought to the small house. The King's brothers, Josiah and Joel, left their own families, and kindly came to take care of us. They, with several other natives, and Mr. Tucker, secured this house from falling by throwing ropes over it, which they held, and so fastened it down.

'The gusts of wind subsided by morning light, but what a scene of desolation presented itself! Our fences were all down, our own house, as well as that recently occupied by Mr. Watkin, nearly in ruins; while half the houses on the island were blown down. The beautiful new chapel was saved from falling by taking off the thatch. To add to the distress, the bread fruit which was just formed, and the yams which were nearly ready for use, were all destroyed. The destruction was

occasioned, not only by the wind, but by the spray of the sea, which had been carried over the island, so that all that was beautiful and green before now looks burnt and perished.'

We are not surprised to find that a new form of suffering followed as a consequence of this hurricane. The natives had to endure the privations of famine, and to subsist on such roots as they could find; while the Missionary and his wife put themselves and their servants on short allowances, till flour could be obtained from Sydney and yams from Vavau.

Another trial now came upon Mrs. Tucker, which greatly interfered with her comfort in the discharge of her various duties, though she persevered in them with Christian fortitude and constancy. Soon after she came to Lifuka, she began to suffer from inflammation of the eyes; and this became chronic, causing at times intense pain, and awakening in her mind and that of her husband considerable solicitude. She refers to it in a letter to her mother, written in the year 1834; but in a manner which shows her readiness to endure suffering for the cause of Christ, and her eager desire to be instrumental in making His Name known where it had not been before proclaimed.

'Your long, welcome, and valuable epistles came safely to hand last week. By them you have placed me under immense obligations; but they are only adding to the load I have been accumulating all my life, and

which, I fear, I must be satisfied to allow to increase, instead of decreasing: but our God will reward you for the sacrifices that you have made on our account; yea, the heathen shall rise up and call you blessed. I am much obliged for the information you have given of so many of those in whose welfare I feel especially interested. You still complain of your eyes, in which I often *feelingly* sympathize with you. When first I came here, I had almost constant inflammation in them. There is one wind here which sadly affects the eyes. I know of no English child that has escaped it. Lately, through mercy, mine have been better; but they are very weak, and reading a little by candle-light, or writing a long letter, will lay me up for two or three days. Hence, please to tell my friends that it will take time to answer their communications. I sometimes think that, should I ever return to England, I shall be able to prove that I have been in the battle.

'The work on these two Stations, Haabai and Vavau, seems to me nearly done; so I think we should go to new places, where the calls are *very loud;* and if I were to tell you that I should like to go, would you be ready to say, with Mrs. Judson's mother, "I hope you will one day be satisfied with roaming"? Well, I hope one day, if spared, to roam home again; but should like *first* to sow plentifully, and reap an abundant harvest.'

In the preceding Chapter reference has been made to the removal of Mr. Watkin, Mr. Tucker's faithful and affectionate colleague, from Lifuka to Tonga, soon

after the opening of the large school-room built by the native Teachers after the great revival of 1834. Mr. Tucker was thus left the only European Missionary in the Haabai group; and some idea may be formed of the weight of labour and care resting upon him from the fact, that he had to take the general pastoral oversight of nearly three thousand four hundred Church-members, and to superintend one hundred and sixty-one Class-leaders, and seventy Local-preachers. For sixteen months he and his devoted wife saw no white face; nor did any vessel, during that period, visit Lifuka. Under such circumstances, it was indeed an invaluable help to him to have such a wife; while her occupations were so numerous as not to admit of the feeling of loneliness. She daily visited the schools which had been established, and rejoiced greatly in their continuous prosperity.

So, too, her Mental Improvement Class, to which allusion has already been made,—a class which she met twice a week,—afforded scope for her energies and her varied acquirements. In 1836 this class numbered fifty persons, including the King and Queen, many Local-preachers and Class-leaders, and several male and female Teachers. She taught writing, arithmetic, geography, history, and astronomy. Six of the most intelligent learned English. For the purpose of helping her scholars in the acquisition of knowledge, Mrs. Tucker wrote questions and answers on geography, Bible subjects, especially the Acts of the Apostles, and astronomy. She also drew maps for them which they afterwards copied. Seated on the ground before her,

slate and pencil in hand, they first learned to write from copy-slips which she prepared for them, and after a time they were able correctly to write sentences which she dictated. Tonguese spelling was not difficult to learn. Sometimes the ability of the Local-preachers was tested by her requesting them to write their thoughts on certain passages of Scripture, or to sketch a sermon. Their interest in geography was greatly excited by the exhibition of one of the large paper globes, inflated with air, made by the late Mr. Pocock, of Bristol. The map of Palestine, and those illustrative of the journeyings of the Israelites, and the travels of St. Paul, specially attracted their attention, and they soon learned to find any place mentioned in the Bible which had once been pointed out to them.

The first lesson in astronomy called forth great wonder. It was illustrated by means of a native cocoa-nut lamp, and an orange. So skilfully and pleasantly did the teacher instruct, and so eager were the people to acquire knowledge, that their minds rapidly expanded, their views of the Creator and His wonderful works became enlarged, and they worshipped Him with reverential hearts.

The portions of Scripture that had been translated into Tonguese were eagerly procured; and often, when a person had obtained all of them, he applied to the Missionary's wife to bind them together. She sent a specimen of her performance to one of her sisters, with a request that she would not laugh at it, as she was an amateur in the trade and had never seen a book bound.

There was also a sewing school which needed much attention. Here the women learned to make dresses for themselves, and shirts and trousers for their husbands; their teacher, who was never weary in well doing, cutting out and placing the work for them.

Sunday evenings were spent by her in catechising the boys and girls on the sermons they had heard, and she was often rejoiced at their intelligent answers. She wrote home, begging for prints of any kind that would help her in teaching Biblical or natural history, and spared no pains to gratify the thirst of her pupils for knowledge. 'How thankful I feel,' is her expression, 'when the natives are sitting at my feet asking the meaning of the "Word of life." My joy is great in being able to teach them.' Next we find her helping the women to make bonnets. They could plait easily and beautifully, so she found them apt scholars at this trade, and speaks of the Sunday morning when, for the first time, twelve ladies appeared at the morning service adorned with bonnets of their own making, trimmed with a piece of striped print placed across, and tied under the chin. No Methodist even of a former generation could have objected to this; yet Mrs. Tucker remarks, 'I don't know who felt *proudest*,—I, or the wearers.'

In the year 1836 the Rev. John Hobbs joined Mr. Tucker on the Haabai Station; and his cares and toils were thus, in some degree, lightened. During this year the District Meeting, comprising all the Ministers stationed in the Friendly Islands, was held at Haabai;

and on the resident Missionaries it devolved to entertain those from a distance, who, contrary to English usage, were accompanied by their wives. This was rather a formidable affair, in an island in which there was no shop from which to obtain supplies. Mrs. Tucker's larder, however, fortunately contained an English cheese and some butter sent by loving friends; and though it was the last she had, it was gladly shared with the visitors. Some willow bonnets which had been sent to her were soon converted into 'swine' by the convenient process of barter: so the Lifuka Missionaries got through the difficulties of furnishing suitable provision for their guests, and greatly enjoyed the social and religious intercourse with their fellow-labourers.

Among the resolutions passed at the District Meeting, there was one which proved to be very unpopular. In consequence of a prevalent desire among many of the natives to get married immediately after an engagement had been formed, the Missionaries agreed at the District Meeting to introduce the practice of publishing the banns of marriage on three successive Lord's days. This greatly troubled some of the natives. They thought it an unreasonably long time, to have to wait over a fortnight, after their minds had been made up in the matter; and repeatedly has a young man waited on the Missionary with a request from the young woman to violate the rule, and marry them at once, as he was tired of waiting.

As illustrative of the marriage customs of the people, we may give the following account furnished by Mrs.

Tucker:—'I am just come from a wedding of two young chiefs. We were summoned to the chapel, by the ringing of the bell; and the large house was soon filled. The lady was literally loaded with clothes, consisting of Tonga cloth and native mats, folded with great regularity, and then put round the body: this increased her size so much, that it was more like two bodies than one. She was obliged to be supported by her attendants, and when she attempted to rise and sit, it was quite laughable. The man was dressed with a little more moderation. The bride is the King's sister, and Mr. Tucker had the honour of marrying them; the rest of the day will be kept as a feast, and to-morrow, her long hair will be cut off.'

Towards the close of the year 1837, news arrived from Tonga, that war had broken out there; the heathen chiefs having resolved to secure the whole group for the service of Satan. The Christians were in such danger that their chief, Josiah, wrote to King George to beg him to come to their aid. This he did without delay; and, by taking some of their fortifications, struck such terror into their minds that, for a time, they retired into the heathen fortresses. Just at this time Mr. Watkin, the only Missionary at Tonga, was obliged to join his wife and children at Haabai. King George wrote to Mr. Tucker, entreating that they might not be left without a Minister. He consulted with Mr. Watkin and Mr. Hobbs as to what could be done, and they proposed going to Vavau to consult the brethren there. Mrs. Tucker, however, saw that some Mis-

sionary *ought* to go to Tonga; and, having earnestly sought Divine guidance, persuaded her husband that it was their duty to brave all danger and to go thither.

'I went,' she says, 'in my perplexity to the throne of grace; and there, such clear light shone upon my path that I resolved we would go on a visit, as a supply for Mr. Watkin. We made ready at once, and the following morning bade adieu to our weeping charge, and came to Tonga.' Soon after this the two hostile parties had an interview which is described in the same letter. 'The heathen chiefs,' she says, 'approached first, one by one, their hands clasped together before them, their heads bowed down, and on their necks a wreath of leaves, as a sign of submission. These entered the fortress where the Christians were assembled, hundreds of armed men with their faces blackened remained outside, in case of injury to their chiefs. All the chiefs of both parties then took their seats on the ground, forming a large ring, in some places several deep, in order to drink *kava* together as a token of friendship. Mr. Tucker now fetched me to come and see them. We took our seats behind the King, so that we had a good view. We have something to suffer here, for we are obliged to live in the fortress, and the war has made food very scarce; yet we rejoice that there is some prospect of the heathen turning to the Lord. Ata, the chief at Hihifo, has consented to take a Missionary; so Mr. Rabone is to go at once from Vavau.'

In explanation of this last statement, it may be added, that although the great revival which visited

Vavau and Haabai in 1834 partially extended to Tonga, the whole island had not been brought under its influence. A district under the government of a chief named Ata had not *lotued*, or bowed to the name of Jesus. There were, however, about two hundred Christians among them, who lived a mile from the heathen chief's fortress; and Mr. and Mrs. Rabone went to them, and soon blessed results followed.

Chapter VIII.

LABOURS IN TONGA.—INTERRUPTION OF THE MISSION THROUGH WAR.—RETURN TO TONGA.—REVIVAL OF THE WORK OF GOD.—FAILURE OF HEALTH.—DEPARTURE FOR HOBART TOWN.—VOYAGE.

IN Tonga Mrs. Tucker pursued the same course of Christian effort which she had done at Haabai, and was rewarded by witnessing the success of her varied labours. She exerted herself more especially in the work of education, carefully superintending the Schools, and having a large class of her own, similar to that which she had at Lifuka. She aided her husband, also, in his evangelistic work, and his endeavours to train up in knowledge and holiness those who had embraced the Saviour.

To the efficiency of Mrs. Tucker's teaching pleasing testimony was borne by Commodore Wilkes, who visited many of the South Sea Islands in command of the United States' Exploring Expedition. In a volume published after his return, he says:—'I visited the Wesleyan Mission-House at Tonga, and found Mrs. Tucker exceedingly intelligent. She has, for some time, been the principal instructress of young and old. I can myself vouch for the proficiency of some of her scholars in speaking English. Both she and her husband appeared to be indefatigable in their exertions for the good of the

natives. I was introduced to Shadrach, a great chief; and felt not a little surprised when he addressed me in tolerably good English. He asked me a variety of questions respecting different events which had occurred, during the last few years, in different parts of the world, with which he seemed familiar. To Mrs. Tucker is due the credit of teaching him. The school of three hundred which is under his care equals, if it does not exceed, in order and regularity any in our own country.' At a later period, the Rev. John Waterhouse, who was appointed General Superintendent of the Wesleyan-Methodist Missions in Australasia and Polynesia, visited these schools, and bore a similar testimony to their value and efficiency. 'The scholars,' he says, 'assembled in the chapel. One thousand were present. I found them not only well acquainted with the Catechism and Christian doctrines, but conversant with the outlines of geography and astronomy, and able to answer readily the questions proposed. Mrs. Tucker has taken great pains in teaching them these elementary principles, which I was gratified exceedingly to find have given much enlargement to their views. They showed me maps they had drawn under Mrs. Tucker's guidance. Those who have thus learned read Scripture history with double interest.'

The residence of Mr. Tucker was at Nukualofa; but he visited, at intervals, all the places comprised in his extensive Circuit; and on some of these occasions Mrs. Tucker accompanied him. One of these visits, to a part of the island termed Hihifo, fifteen miles distant

from Nukualofa, may be specially referred to. In this place the power of heathenism had been, to a great extent, broken, and many were awaiting admission into the Christian Church. Mr. and Mrs. Tucker arrived in their canoe about noon. The people were at once called together for worship, not by 'the sound of the church-going bell' but by the striking of the *lali*, a kind of drum. The first service being over, Mr. Tucker commenced the formidable task of marrying many of the candidates. As there were sixty-eight couples to be united, some of whom were aged, some sick and unable to leave their dwellings, he was busily occupied in this work till nearly midnight. During this time Mrs. Tucker was no less fully employed in answering questions proposed to her by the native Teachers, and explaining different portions of Scripture.

Feeling thoroughly exhausted, they gladly retired to a small hut at the close of their labours; and, after spreading a mattress, lay down to rest, hoping thus to prepare themselves for the duties of the morrow. 'Tired nature's sweet restorer, balmy sleep,' had scarcely visited them before they were aroused by loud singing in a neighbouring hut, which continued at intervals until the morning, when they found that this night service of song arose from their own crew who were teaching some new tunes to their less-favoured brethren. The next day another service was held; certain church-affairs were arranged; and then Mr. Tucker administered the sacrament of baptism to two hundred and ten adults and one hundred and nineteen children.

Towards the end of the year 1838, a great calamity befell this devoted Missionary and his noble-minded wife,—the destruction of their house by fire, with all their furniture, books, clothes, and, in short, every thing they possessed. Their dwelling was thatched with the leaves of the sugar cane, fastened by skewers of wood to a strong reed, and laid in layers on the rafters to which they were secured by cordage made from the fibres of the cocoa-nut husk. Every part being perfectly dry, and the material very inflammable, the progress of fire would necessarily be very rapid. One evening Mrs. Tucker was quietly reading the Bible with her two native servants and a few others, when she heard Mr. Tucker run hastily out of his study. 'What is the matter?' she asked. 'Fire,' replied he. Alas it was too true! The thatch of the servants' room was in a blaze, having become ignited in consequence of a counterpane, hung up to screen them from the wind, coming in contact with a lamp which they had carelessly left burning on the ground. The fire speedily reached the thatch, and, the wind blowing strongly, the whole of the premises was consumed in an incredibly short time. What were the feelings of Mr. and Mrs. Tucker, as they looked upon the devouring flames which deprived them of their *all*, we will not attempt to describe. Their loss was an irreparable one. Library, translations, MSS. of all kinds, portraits of beloved parents, parting gifts from dear friends far away, stores for barter and for use, clothes, food,—all were gone. In this extremity, Mr. Tucker's colleague,

the Rev. Stephen Rabone, and his excellent wife, showed them the greatest kindness. They could, indeed, fully sympathize with them, having once lost everything by shipwreck. Out of their own small store they spared what they could; and supplied Mrs. Tucker with needles, thread, and materials to repair, as far as was possible, the loss of clothing. After describing this distressing event, Mrs. Tucker says, in a letter to a member of her family: 'My work with the natives must now stand still. My maps are destroyed, my paper and paints burned, so that I can make no more; while I have to sit very closely at my needle, as I have everything to make for Mr. Tucker and myself. We had just received supplies of flour, tea, raisins, etc., but all are gone! I cannot tell you all our inconveniences. Crockery and tea-pot we have none. I contrive to make the tea in a miserable old coffee-pot which has passed through the fire: the tea-leaves come out wholesale in our cups, of which we may also say, "Alas, they are borrowed!"'

Remembering that there were some articles of furniture at Vavau, provided for the family of a Missionary who had removed to New Zealand, and also some stores ordered from Sydney awaiting a mode of transit, Mr. Tucker wrote to King George, informing him of the calamity, and received the following reply:—

'MR. TUCKER,—I received your letter, and read it, and know the thing which has befallen your house, and all that belongs to you; and I desire that my ear might be torn open that I might attend to your writing. Now

all the things you have here, leave to me. I will bring them all, if I am alive. I do not boast, for you know my mind. I have no wish to love you in word only, but I will bring all your things. When I heard that all your property was burnt, my mind was pained because of your poverty, and because of what had befallen you; but I am thankful that you both are alive. I expect we shall see each other soon when I shall visit Tonga. I am your friend in Jesus Christ,

'GEORGE.'

Faithful to his promise, he soon set sail for Tonga, a distance of two hundred miles, bringing three canoes laden with stores and furniture. A new dwelling was erected, and housekeeping recommenced as before.

In the spring of the following year, Mr. Tucker officiated at a royal wedding. The bridegroom was a chief of the highest rank, and a Local-preacher. The bride was King George's only daughter, the princess Charlotte. The marriage ceremony commenced with singing and prayer. The large congregation (for the chapel was crowded) then chanted the Te Deum. Mr. Rabone delivered a short address: the marriage service rendered, in an abridged form, into Tonguese followed. Again the people sang, and then earnest prayer was offered on behalf of the royal pair. On the Thursday following, Mrs. Tucker entertained the wedding party at dinner in her own house. The King preached in the evening. Several religious services were held in connection with this event; for it had brought more than a hundred Local-preachers from Haabai and Vavau.

But soon after this the encouraging prospects of the Mission in Tonga became overcast. In the year 1840, a fierce war again broke out between the heathen chiefs of Tonga and the Christians. In these unhappy conflicts the heathen were the aggressors; and it is satisfactory to know that the Christians sought repeatedly to obtain a pacific solution of the disputes. The new principles, too, which the Spirit had implanted in their hearts greatly mitigated the sufferings which must always accompany war. When King George was about to assail one of the heathen fortresses, he issued the following address to his troops: 'Our late war with the heathen (three years ago) was, by the mercy of God, a victorious one. But, though we got the victory, in some things we went astray: we fought not as Christians should fight. Our object then was, not to save, but to destroy. But you all now present hear from me, that we do not so fight again. If, as may be expected, the enemy should come out of their fortress to-morrow morning, let every man endeavour to *seize* and *save* his man, and not to shoot or strike, but in case of life and death.'

Of the dangers to which the Missionaries were exposed during this trying period, some estimate may be formed from an extract from the journal of the Rev. Stephen Rabone, sent by him to the Secretaries of the Wesleyan-Methodist Missionary Society. Under the date of June 18th, 1840, he writes:—

'Last night King Josiah, with other old chiefs, and a very few young men, slept outside our gates, fearing

that the heathen may interrupt us, as King George and his people are gone out to the east part of the island. At such times as these we feel ourselves very much endangered; all the warriors out, and we exposed to the rage and murder of two heathen forts between us and our own people. Mercifully, the heathen were prevented from approaching nearer than about two miles of our premises, whence they carried immense quantities of food belonging to our people; and what they could not carry away, they destroyed, cutting down the bananas, smashing to pieces the yams, etc. About noon we were alarmed by a sudden report, that the heathen were chasing a few of our people. Our dinner was being brought in; but, in a moment, we had to abandon our premises and property. Mrs. Rabone took up our infant, and two girls one each of the other children, and ran into the fortress, taking refuge for the time in our chapel. We soon got to know the truth of the affair. It was a party of heathen from Bea, who knowing, in all probability, that King George and his people were away, were foraging from the plantations of our people. They fell in with a few old people from this place, killed four of them, mutilated their bodies by cutting off their heads, and took them away as trophies.

'O when will these things come to an end! This afternoon a vessel hove in sight; but from contrary wind she could not come to an anchorage. We believe she is a small man-of-war, and intends visiting us. King George and his people returned, while we were met together for prayer. They have burnt a heathen

fortress just deserted, and killed five poor heathen. O this murderous land!

'Sunday, 21st.—This morning, while at our English service, arrived H. M. S. *Favourite*, Captain Croker. He was soon on shore, and expressed himself as quite willing to do anything he possibly could to terminate the war. What the kings will say to him we know not; we know they intend asking him for help. We have thought of trying to get away from this scene of confusion and blood, which, for now more than six months, we have been enduring; but the scene darkens.'

Captain Croker, at the request of the two kings, Josiah and George, took part with them against the heathen, and in an attack on one of their fortifications, he fell, mortally wounded. He was buried in Tonga; and it is a singular fact that, previously to the affray, he had pointed out the spot where he should like his remains to be interred, if he were to die there,—a wish which was, of course, faithfully carried out. The surviving officer and crew took on board the two Missionaries, Messrs. Tucker and Rabone, and conveyed them in safety to Vavau.

But the hearts of Mr. and Mrs. Tucker were still in Tonga, and they were anxious to resume their Missionary labours there. After a short time, the Rev. John Thomas, the senior Missionary in the Friendly Islands, accompanied by Mr. Tucker, visited the scene of the recent conflicts; Mrs. Tucker being left on the way at Lifuka, until it should be considered safe for her to come on to Tonga. After a few weeks hostilities

ceased, though no settled peace was established; and Mr. Tucker thought that his wife might safely rejoin him.

The health of King George having suffered from his exertions and anxieties during the war, he thought that a short voyage might do him good; and he accordingly assumed the command of a little fleet of canoes, and, taking Mr. Tucker with him, sailed to Haabai. Having received Mrs. Tucker on board, they again set sail on a Saturday afternoon, hoping to reach Tonga early the following morning. During the night, however, the wind fell, and when day dawned, they found themselves abreast of the last island of the Haabai group. It was uninhabited. As it was the Sabbath, orders were given to paddle the canoes to the shore; and, as soon as arrangements could be made, the crews assembled on the sand for the worship of Almighty God. Mr. Tucker preached. In the afternoon they held several short Prayer-meetings, kneeling on the sand, by the mighty ocean, under the canopy of heaven. A hallowed influence rested upon all, as they sang the high praises of their God, and bowed before Him in prayer and intercession.

Once again Mr. and Mrs. Tucker were settled in their own dwelling; but the health of the former was greatly impaired by what he had passed through; and, owing to the fact that King George had come to reside at Tonga, bringing some hundreds of people from Haabai and Vavau with him, his charge was greatly increased. Hurricanes and scarcity of food drove away many of the Teachers, so that the year was one of sore trial, and

the prosperous schools were thrown into great disorder. But the Lord looked down from heaven and graciously smiled upon the lonely workers. They were soon cheered by showers of blessing and tokens of their Master's presence. Another gracious revival commenced, the account of which, contained in the following extract from a letter of Mrs. Tucker to her mother, dated Nukualofa, January 26th, 1841, will be read with interest:—

'From our last letter you would hear how painfully we have been circumstanced. Our dangers, trials, fears, anxieties, have been neither few nor small. The last year has been the most painful and trying in our Missionary life; but, blessed be the God of our salvation, we trusted in Him, and have not been confounded, and now we can sing our great Deliverer's praise. You will find from the sequel of this letter that God has richly rewarded us for all our sufferings and distress. We have been alone here since last July, and our health has been in a very delicate state, quite inadequate to the work we have had to do, and the responsibility connected with this Station under existing circumstances. Mr. Tucker has been sometimes ready to sink under the weight: he has often preached and toiled when he ought to have rested. However the Lord came to our help, and graciously visited us with tokens of His favour. We have seen His arm gloriously displayed of late in the conversion of precious souls. In some degree the desire of our hearts has been

granted to us, and the object for which we left the land of our fathers has been accomplished. We have been permitted to witness another great revival of the work of God. We have seen the tears of penitential sorrow chasing each other down many a cheek in the house of God, and have heard the sighs and groans of those whose sins were felt to be a burden too heavy to be borne, as they struggled into liberty by casting their guilty souls upon the great Atonement.

'This revival began in December last, and broke out into a flame one Sunday morning. Mr. Tucker had prepared to preach; but during his first prayer the Lord drew very near, a heavenly influence descended upon the congregation, sobs and sighs were heard on every side; and the feeling increased until Mr. Tucker's voice was drowned by the cries of the people. Men and women, old and young, wept aloud. The service was turned into a Prayer-meeting, which continued for three hours. Many were seized with trembling, while others swooned away. We assembled again in the afternoon and evening. Numbers found redemption through the blood of the Lamb. It was indeed one of the most blessed days we ever witnessed. The Watch-night was scarcely less so. Mr. Tucker had arranged for a service in each of the two large chapels, appointing five Local-preachers to each. King George was to preach the first sermon in one of them; but, after the opening prayer, Mr. Tucker, who had been adjusting the lights at the end of the chapel, was surprised, on turning round, to find that the King had left the pulpit and was on his knees among

the penitents who were crying aloud for mercy, exhorting them to believe on the Lord Jesus Christ. The weeping and praying continued till past eleven o'clock, when the King delivered a short and suitable address, and the meeting closed in deep solemnity. The Local-preachers were similarly engaged at the other chapel, and could not prevail on the people to retire till long after midnight.'

Every part of the Circuit was refreshed by this gracious visitation. Services were continued, in some instances, throughout the night; though the Missionary strove to prevent this as far as possible. In speaking of this revival, Mr. Tucker says: 'King George is in his element; so, indeed, are the Local-preachers and Teachers generally. Many of them would make noble Cornish or Yorkshire Methodists; they are downright revivalists. I don't know what I should have done without such helpers; for my voice failed, my chest became much affected, and my strength is exhausted.'

At the time when this was written the heat was so excessive, and the labours of Mr. and Mrs. Tucker were so exhausting, that the health of both of them failed. They had no opportunity to rest, no doctor to consult, and no colleague to relieve them; so that when the Rev. John Waterhouse, in making his second tour of the Friendly Islands, visited Tonga in *The Triton*, he found them so worn down that he considered their removal to be absolutely necessary to the preservation of their lives. Bitter was the sorrow of the people

when they heard that their beloved friends must leave them: but there was no alternative; and when *The Triton* sailed away for Haabai, the Tonguese were left, though only for a little while, as sheep without a shepherd.

A few incidents of the voyage which they now took with Mr. Waterhouse, as he visited in succession Haabai, Vavau, Niua, Wallis' Island, Rotumah, Fiji, and some other places, deserve to be placed on record.

The mode of landing adopted at Niua was a novel one. The water around the island was so shallow, for a considerable distance, that the boat took the ground. While wondering how they could reach the shore, some tall natives who had seen *The Triton* approach, and guessed that there were Missionaries on board, came wading knee-deep through the slime and mud. One of them took up Mr. Waterhouse on his back; another carried Mr. Tucker in like manner; while two of them, clasping their arms together, formed a seat on which Mrs. Tucker was placed and borne after her husband, keeping herself from falling by holding firmly to the hair of their heads. Mr. Waterhouse met the Local-preachers and Class-leaders to question and advise them concerning their work. No English Missionary was in the place, and, as Mr. Tucker was too ill to take part in the proceedings, Mrs. Tucker interpreted for him. The next day she was fully employed in writing down the names of those who were to be baptized in the afternoon, and in answering the many questions proposed to her on Scriptural and other subjects. It

being Sunday, Mr. Waterhouse preached, and Mr. Tucker, with an effort, acted as interpreter.

They all felt weary with their morning's work; and were not more surprised than pleased to see a large baked turkey laid before them on a fine banana leaf for dinner. Knives and forks they had none; one small pocket-knife was all they could muster between them. With this Mr. Waterhouse commenced carving, while his companions looked on smiling, and wondering how it was the bird looked so remarkably plump. The mystery was soon solved; for on an incision being made in the breast, there rolled out a large stone, wrapped in leaves. This stone had been heated, and then placed inside to facilitate the process of cooking. They thoroughly enjoyed their meal; for, though they had no salt, they had the 'best sauce.'

After dinner there followed the administration of baptism; Mrs. Tucker assisting by calling out the name while Mr. Waterhouse baptized. Soon after this service had closed, the wind seemed threatening, and, there being no safe anchorage for the vessel, the captain ordered a speedy embarkation. They left the people weeping on the shore, and soon set sail for another island one hundred miles away. They neared it in safety; but found the high waves rolling in foam on its rock-bound coast. While fearing that they could not effect a landing, they perceived some natives perched upon the rocks, while others were running about in different directions, making preparations to receive them. It was not without great difficulty

that they landed, one after another having to spring from the edge of the boat into the open arms of the natives as they stood upon the rocks (the water lying between), and being then carried by them to the shore. Here each one was immediately placed on a mat fastened to two poles, forming a rude palanquin, which was borne by six or eight men, who ran up the side of the mountain on which their dwellings stood, with their precious charge, nor did they stop till they reached the lawn before the King's house, where the little party received a joyous welcome. Here the services were similar to those at Niua, and again the grateful, simple people wept at parting, kissed the hands of their honoured friends, and blessed them in the name of the Lord.

The farewell scene on leaving Vavau was to Mrs. Tucker particularly affecting. A former servant of hers, who was subsequently married to a Fijian Teacher, lived here. She was pious and intelligent; and had made good use of the advantages with which she had been favoured. By daily sitting at the feet of her mistress, she had acquired knowledge of various kinds, and was one of the most advanced of her scholars. The parting from Mrs. Tucker, to whom she owed so much, and to whom she was greatly attached, was very painful. With many others she accompanied the party to the sea-shore, and when the boat containing her much-loved Teacher, Mr. Tucker, and Mr. Waterhouse pushed off to *The Triton*, she waded to a considerable depth in the water, weeping with a loud and bitter cry. The

sound of her wailing reached them on board the vessel across the calm waters, in the evening twilight, and told them of the depth of that love which they had awakened in her heart and in the hearts of many. The following year she wrote a touching letter to her far distant but never to be forgotten friends:—

'To MR. AND MRS. TUCKER,—I write to make known my love to you both. Ever since you voyaged from this Vavau, and we were separated, I have known the pain of it. In our living together I was tried; my love to you both was almost taking away my love to Christ. I sat down in my closet in private, and asked the Lord thus,—

'"Lord, do Thou make known to me the thing by which I shall be happy," and the Spirit spoke in my mind, "Go to Christ: He is the Comforter and the Strength of His people in the day of trial." I went to Christ with my sorrow, and obtained comfort from God; but when shall I cease to remember you both? There is one thing which greatly rejoices me, receiving your letters announcing your safety at Hobart Town. I am greatly pained to hear that you have sailed for England. Now this is what I shall tell you. We were hoping much and beseeching the Lord to be gracious to your health, that you might return to us. Great was the desire of our hearts that you might return. Alas, my love to you! I thank the Lord that He still enables my mind to attend to the sermons preached by Mr. Tucker, and to his teachings in the Class-meetings, and to the various

things you, Mrs. Tucker, showed me. As soon as you sailed I prepared to go to Haabai, as you told me to go to my friends: but Mr. Turner and Mr. Wilson wished me to remain. This increased my grief after you. I was fixed to go until Mr. Turner said that it would be good for me to remain, for Mr. Wilson had asked Mrs. Tucker to request me to remain. I am still working for him and for Mr. and Mrs. Turner. My remembrance of you grows exceedingly. I serve Mr. Wilson as a proof of my love to you, for the Lord has taken away the support.* I have love to your friends. My love to Mr. Tucker and to Mrs. Tucker, my father and mother in Christ.

'HARRIET.'

The inhabitants of Rotumah, where the party next landed, had never seen a white lady. Their expressions of astonishment on seeing Mrs. Tucker baffle description.

She was at first amused, but soon found their curiosity very inconvenient; for both air and light were excluded from the dwelling which they had entered by the pressure of the crowd outside. Accompanied by her husband and Mr. Waterhouse, she sought refuge in a shady wood which was near at hand. Still the people pressed more closely; and, on Mrs. Tucker attempting to get farther off from them, one young man who could speak a little English, called out, 'Stay little bit; they want to see the woman.' Laughing at

* The allusion is to the painful circumstance, that Mrs. Wilson had died on her way to Vavau.

their eagerness, Mrs. Tucker good-naturedly sat down under one of the trees, and some of them ventured to draw near and touch her foot. Large-hearted as was the Missionary's wife, she was very small in person, with remarkably little hands and feet. This, with her light hair and fair complexion, excited the astonishment of the natives, presenting so great a contrast to their less delicate females. The chief of this island told them of the great love he bore them, adding, 'Mrs. Tucker shall be my mother.' On reaching Fiji, provisions were found to be scarce, owing to a recent war; and during their month's sojourn at Somosomo the invalids suffered greatly from heat and want of suitable food. During the second week of their stay in this place, Mr. Waterhouse went to Vewa to visit the Society. On returning, he put up the remainder of a large turkey on which he had dined in a basket, and took it with him to Somosomo. At midnight, Mr. and Mrs. Tucker, who had retired to rest, were awoke by the shouts of the natives on the river bringing their fellow-traveller back. They were too poorly to propose rising to greet him; but when he summoned them to partake of the 'nice supper' he had brought from Vewa, they were soon dressed and felt greatly strengthened by the unexpected though much-needed delicacy.

While at Somosomo they were in constant fear of war, or of some outbreak of the natives. One day Mrs. Tucker was greatly alarmed by incessant firing, which lasted five minutes. They all surmised that it proceeded from the invading foe whom they so much

dreaded; but the sounds were more happily explained. The King's brother soon appeared, bringing five wild ducks which he had just shot. It was a seasonable supply, as they had had nothing to eat for several days but 'a tough old pig' which, they feared, had partaken of the remains of human beings.

In September, 1841, *The Triton* reached Hobart Town, and for some months Mr. and Mrs. Tucker were kindly entertained at the house of the Rev. John Waterhouse.

During the time of their sojourn here an interesting breakfast-meeting was held. The School-room was tastefully decorated with curiosities collected from the Friendly and Fiji Islands. These excited so much interest, that they were afterwards exhibited for the benefit of the Wesleyan-Methodist Missions for three hours daily on several successive days. Mrs. Tucker took a prominent part in explaining them to the many visitors who thronged to see them. Sir John and Lady Franklin were among the number, and gave a handsome donation expressive of their gratification.

The health of Mr. and Mrs. Tucker was so far restored by rest and the sea voyage, that a medical man was consulted as to their return to the islands. He, however, forbade their attempting to remain in a tropical climate; and they accordingly turned their thoughts homeward, and took their passage in *The Tasmania* for England.

Chapter IX.

RETURN TO ENGLAND.—WORK IN HOME CIRCUITS.

THE *Tasmania*, after a safe and speedy voyage reached England towards the end of June, 1842, and soon afterwards Mrs. Tucker again crossed the threshold of her beloved mother's house, then, and not till then, fully to realize the changes that time had wrought during her ten years' absence.

Mrs. Hall was now a widow. Of her nineteen children, not one remained by the home-fireside to gladden her heart by companionship. Some were married; others had been removed by the hand of death. Grandchildren were taking their places in life's busy scenes; and these warmly welcomed back to England the aunt of whom they had heard so much, and whose interesting letters had so greatly pleased them.

Mr. and Mrs. Tucker at once took up their abode in the old family dwelling in St. James' Barton, Bristol, endeared to them by a thousand associations. During the two years which followed, Mrs. Tucker did not forget her friends in the South Sea Islands, or cease to care for them. The Mission cause was now doubly dear to her. Remembering how successful the exhibition of native articles and curiosities had proved in Hobart Town, she fitted up a large room in her

mother's house in a similar way, which attracted much attention. She had brought home with her some fine specimens of the beautiful leaves of many of the tropical plants which she arranged on large sheets of paper, labelled, and then bound together in books, using native cloth for the outside. One of these books, with a few other articles, has been lately received into the Bristol Museum.

Soon after the arrival of Mr. and Mrs. Tucker in England, the sad tidings were received of the lamented death of their late kind host, the Rev. John Waterhouse, who fell a sacrifice to over-exertion in the discharge of his laborious duties, at the early age of fifty-two. Just before his departure, he raised himself in bed, and with a last effort exclaimed, 'Missionaries, Missionaries, Missionaries.' His expiring cry found an echo in the hearts of those who had so recently and so reluctantly been compelled to leave their sphere of happy, but anxious, toil in those distant lands. With deep emotion Mrs. Tucker wrote letters of sympathy to the bereaved family with whom she and her husband had spent several months of pleasant and profitable intercourse. Her pen, too, was often employed in writing to those who had been trained in her schools, and she received in reply many letters which gladdened her heart, showing by their united testimony that the seed sown was bearing fruit abundantly. One of these, from Neiafu, the capital of Vavau, may be here inserted, though it was received after Mr. Tucker had entered upon the full duties of the ministry in an English Circuit.

'NEIAFU, *May*, 1846.

'O MRS. TUCKER,—I write to make known to you the good work which the Lord has wrought in this place. In the month of January, the examination of the schools took place. All the children assembled from the various parts, and for three days the festival continued. Many of the schools drew near, singing or chanting, which greatly affected the parents who had assembled to see them: their hearts seemed pierced. After the Teachers of the different schools had taken tea together, they united in prayer; and, while thus engaged, the Spirit was abundantly shed forth upon them, and they were filled with the Holy Ghost. They then walked in procession to the chapel, singing as they went thither. Some wept and offered up loud and bitter cries for mercy, while the praying went on in the chapel. They then went to a smaller room, still singing as they walked. They continued a service through the night until the dawning of the morning, when the *lali* was struck to announce public service in the chapel. Great numbers assembled, and now a heavenly influence again rested on them all, while they sang and prayed. Many hearts burned with love. Many were enlightened to see their guilt and sin, and it filled them with shame and sorrow and led them to cry for mercy; and then, when they knew their sins were forgiven, great joy sprang up in their hearts, and they gave praise unto God for the work He had wrought in their souls.

'Many who were noted for their wickedness are now known for their devotedness to Christ's service, and are

holding useful positions in the Society with meekness and humility. Our Missionary's mind used to be greatly distressed because many in these islands did so wickedly; but now Mr. Turner's heart is comforted. Josiah Tubou, the King of Tonga, is dead, and George has been appointed to succeed him. When he heard how the Lord had blessed us here, he was greatly desirous to visit the place. He came last month with a fleet of fourteen canoes. When they came, they found it all true, the report they had heard of the glorious revival, and when they went back, they were full of the love of God. I thank the Lord in hearing that you are still alive; and, Mrs. Tucker, this is the end of my joyful news to you. My love to you.

'I am

'SUSANNAH.'

Mrs. Tucker contributed several papers to the *Juvenile Offering*, calculated to interest the young in the work of Christian Missions. Among these we may mention 'A visit to Niua,' 'Our Mission House,' 'Incidents in Missionary Life,' and a 'Sketch of King George.' In the Quarterly Paper for March, 1844, published by the Wesleyan Missionary Society, there appeared a detailed account of the manners and customs of the then cannibal Fijians, as witnessed by her during her stay at Somosomo, when accompanying Mr. Waterhouse.

After two years of comparative rest, Mr. Tucker's health was so far re-established that at the Conference

of 1844, though his name appeared in the Minutes as a Supernumerary, an arrangement was made for him to take the Governorship of the Taunton Wesleyan Collegiate Institution, then recently formed. This arrangement had not been anticipated by him, and was scarcely in accordance with his tastes and wishes; but believing it to have been brought about in the order of Divine Providence, both he and Mrs. Tucker cheerfully entered upon this untried sphere of labour.

The present College was then in course of erection; and the premises which were occupied until it could be completed were so inconvenient that Mrs. Tucker's position as manager of the domestic affairs was no sinecure. Her habits of order, her method of systematic working, her quick perception of the best way of rectifying what was wrong, and of making rough places smooth, were of inestimable value. The school flourished; the masters rejoiced in comfortable arrangements; and the boys felt that they were well cared for. The appointment, however, was not a congenial one; and, much to the regret of the Directors, Mr. Tucker accepted an invitation to become the Superintendent Minister of the Taunton Circuit, at the Conference of 1845. To this position he was appointed by the Conference: and he and Mrs. Tucker spent in the Taunton Circuit three prosperous and happy years. In the course of his ministry there, the Temple Chapel was enlarged so as to accommodate the students of the College, and a good school-room and vestries were built. But Mr. and Mrs. Tucker rejoiced still more in the spiritual success which

they were privileged to witness. They gained the respect and esteem of the Societies, and received, on their removal, many tokens of affection.

In 1848 Mr. Tucker removed to Cardiff; and, during the three years which followed, his labours and those of his beloved wife largely contributed to raise the influence of Methodism in that important town. At the Conference of that year, Bridgend with some other places was separated from Cardiff; and the latter Circuit was left with only two hundred and seventy-five Members of the Society, while yet it required the services of two Ministers. Mr. Tucker had feared that the working of the Circuit, though aided by a grant from the Home Mission Fund, would involve great anxiety; and for some time he had hesitated to accede to the wishes of the Circuit Stewards, that he should become the Superintendent. But his reluctance at length gave way before their earnest solicitations and the advice of Mrs. Tucker; and the result proved that the appointment was indeed of God. When he went to Cardiff there was only chapel-accommodation, among the English Wesleyan Methodists, for six hundred in the town and neighbourhood; while the one chapel in the town would not seat more than four hundred and eighty persons, and even that was far from being filled. But, soon after his arrival, the congregation increased, and the Holy Spirit was poured out, so that on October 23rd, 1848, fifteen persons came forward as penitent seekers of salvation. This was the commencement of a blessed revival of religion, as the result of which

about ninety persons were led earnestly to seek the favour of God in Christ, and many of them obtained holy peace and consolation. Soon afterwards it was resolved to erect a large chapel to seat one thousand persons.

The foundation-stone of this beautiful edifice was laid on July 19th, 1849; and on September 25th of the following year it was dedicated to the worship of Almighty God, the opening services being conducted by the late Rev. Dr. Newton. Both Mr. and Mrs. Tucker exerted themselves nobly and assiduously to promote this object, so intimately connected with the extension of Methodism in Cardiff. The building of this chapel formed, indeed, the beginning of a new era in the history of our Communion in that town; and there are few places where its progress has been so marked and decided. Mr. Price, who was one of the Circuit Stewards when Mr. Tucker was appointed to Cardiff, draws the following striking contrast between the position of Methodism at that period and at the present time. 'Then,' he writes, 'there was only chapel-accommodation in the town and neighbourhood for six hundred persons; now for between six thousand and seven thousand. Then there was one Circuit with two Ministers and two hundred and seventy-five Members; now three Circuits (including Pontypridd, which formed part of the Cardiff Circuit), with nine Ministers, besides four Supernumeraries, and one thousand five hundred and seventy-eight Members. Then the amount raised for Foreign Missions was about one hundred pounds per annum; now above nine hundred

pounds. The whole of the chapels in the Cardiff Wesley and Loudoun Square Circuits have been erected since then. The Chapel-property was then worth about one thousand pounds; now about twenty-six thousand pounds. Surely we may say, "What hath God wrought!"'

But we have specially to refer to the labours of Mrs. Tucker. Immediately on her arrival, she exerted herself to promote the work of God. She became the Leader of a Class, and in this office was made very useful: enjoying the perfect love of God herself, she was enabled to direct and encourage those who met with her in their striving after higher spiritual attainments. She became, also, a Sunday-school Teacher, and had a large class of young persons just rising into womanhood under her care. This class, indeed, so increased, and so many older persons requested to join it, that Mrs. Tucker was induced, acting in concert with the late Mr. John Williams, to establish an Adult Sunday-school, which, while it met the case of some who were about to leave the ordinary Sunday-school, was made a blessing to many further advanced in years, who could only read imperfectly, and who needed much instruction in Divine truth. This School has been efficiently carried on up to the present day. The Tract Society, also, engaged her attention, and called forth her efforts: she watched over its working and encouraged the distributors. She was diligent, likewise, in the visitation of the sick and poor, and fostered the Society which had been established for this object; and many afflicted and flying persons had cause to bless God for her counsels

and prayers. In Cardiff, too, as well as in the other Circuits in which her husband laboured, she exerted herself to promote the Missionary cause. She greatly stimulated the children and young people in collecting the Christmas Offerings; and delighted them by exhibiting a great variety of curiosities brought home from the South Seas, illustrative of the customs of the natives and of the productions of the Islands.

So rich and abundant was the blessing of God vouchsafed to the labours of Mr. and Mrs. Tucker in Cardiff, and those of the Christian workers associated with them,—these labours being combined with the influence of their godly example,—that when their three years' residence in that town closed, the number of Church-members had risen from two hundred and seventy-five to five hundred and seven. The Circuit, too, had been kept in peace, amidst the storm of agitation which had swept over the Connexion.

It was during her residence in Cardiff that Mrs. Tucker met with a slight accident to her knee, which occasioned her much suffering for several years, and hindered her in her works of love. This and the weakness of her sight, caused by chronic inflammation of the eyes, were among the trials by which her faith and patience were exercised and matured.

From Cardiff Mr. and Mrs. Tucker removed to Gloucester in September, 1851. On this Circuit the agitation just alluded to had exerted a withering and depressing influence; so that they entered upon their work under many discouragements. But Mr. Tucker

states that the faithful few nobly rallied round them, and that they were favoured with many tokens of God's presence and blessing.

The diary from which we have made selections, in tracing the early religious history of Mrs. Tucker, appears to have been laid aside after her arrival in Sydney, on her way to the Friendly Islands. It was, however, resumed, probably about the period of which we are now writing. Several pages have been destroyed; but the following statements, which form the last entries in the book, relate to her residence in Gloucester:—

'*September 29th*, 1851.—With gratitude I record that I can now go about the house nicely, without using my stick, though I still need it in walking out. What a gracious deliverance is this! While waiting to come here, I visited Swansea and Gower. My mind was deeply affected at the last place, by the patriarchal appearance of my dear father-in-law, and the probability of not seeing him many more times in the flesh. On the 25th of August the Cardiff friends presented us with a testimonial of their love. . . . All seems very low in the Society here; they have been sadly injured by this wild Chartism. Yesterday, while praying for prosperity, a cloud seemed to rest upon my mind; but I remembered that I had prayed, "Lord, if Thy presence go not with us, carry us not up hence;" then I felt assured that we were where God had placed us, and here we must wrestle and pray for souls. Soon afterwards God spoke peace, at a Prayer-meeting, to three troubled

spirits. May this be the beginning of a glorious revival! My soul pants to be wholly given up to the work of the Lord; but at present my lameness keeps me much at home, for I cannot venture out alone to look in upon the poor or the sick members of Society: but I will wait the Lord's time, for the trial of my faith is more precious than gold.'

'*October 24th.*—Glory be to God for His goodness! I find that my knee has gained much strength. What an astonishing deliverance God has wrought for me! When the doctors could do nothing more, a poor simple man put it right, and now the muscles are growing strong, and I can walk a good distance, leaning on the arm of another. I am surprised that I am so affected by this temporal deliverance, and so slightly affected by my deliverance from eternal pain and misery by my Lord Jesus Christ. I am earnestly pleading that I may prove that afflictions *afterward* yield "the peaceable fruit of righteousness."'

'*November 12th.*—This morning, for the first time, I have called to visit a sick person alone, and without my stick. I would thus record the delivering mercy of my God, and pray that my returning strength may be more fully devoted to His glory.'

'*December 22nd.*—I have lately enjoyed settled peace, and a consciousness that I am wholly the Lord's. Yes, Jesus is my *perfect*, all-sufficient Saviour. He gives me the victory, He saves me. I am trying to consecrate all my talents, time, and strength to His blessed service. I am now writing a sketch of King George for the

Juvenile Offering. Deeply and anxiously do I desire to publish truth. While so many evil books are issuing from the press, I would fain throw in my mite of what is good, and assist the young to find their way to heaven. I lay my writings upon "the altar that sanctifieth the gift" and the giver. O Lord, vouchsafe to accept my offering!'

'*January 2nd*, 1852.—I commence this year, feeling that my heart embraces Jesus, and my mind and soul approve of the choice. I see Popery and Infidelity slaying their thousands; truth and error both advancing. Sometimes I am ready to say, Who is right in this or that opinion, or who is wrong? but I fly to my Bible. I bind *that* to my heart, and say, GOD is *true*, even should every man prove to be a liar.'

Mrs. Tucker, it may here be added, was ever alive to the wiles of Popery, being deeply impressed with the baneful influence that it has exerted upon communities and nations, as recorded on the page of history. She marked the restless activity which it everywhere manifests, especially in tracking the footsteps of Protestant Missionaries to heathen lands, and attempting to frustrate their efforts. While teaching the South Sea Islanders the doctrines of our holy religion, she failed not to point out the errors of Romanism, and to warn them against its superstitious practices. Nor were such instructions needless. When, after her return to England, she heard of the attempts made by Romish priests to get a footing in Tonga, she reflected with

thankfulness on the efforts she had made to indoctrinate the Teachers with Protestant principles, and to fortify their minds against the seductions of Papal error. She watched, with painful solicitude, the gradual spread of Tractarian and Ritualistic sentiments in our own country, and was ever ready to assist in the support of any organization which had for its object the upholding and diffusion of Scriptural and evangelical truth.

The following is the last entry which has been found among her papers:—

'*January 22nd*, 1852.—My soul is very happy in the love of God. I have lately seen more fully my privilege in looking to Jesus as my ever-present, ever-willing, Saviour. O what a fulness do I see in Jesus as my *Saviour* able to help and deliver me *now*, in all my trials and difficulties, in life and death! My afflicted eyes are a cause of daily suffering and difficulty. How can I profitably spend this day? is often an anxious enquiry. Now that my knee is better, I can do a little by going out; so we have just commenced a Mutual Improvement Meeting, once a week, for Sunday-school Teachers; also a Scripture Reading Society, to prepare ladies for taking the Bible to the abodes of ignorance and poverty. On Tuesday, the 20th, we begun an Adult School; about twenty came as scholars; this greatly encouraged us. Lord, bless the work of our hands! I want many souls to be the crown of my rejoicing in heaven. O that even in Gloucester many may rise up and call me blessed!'

From Gloucester Mr. and Mrs. Tucker removed to Devonport, at the Conference of 1854. Three years were spent by them in this town; and they were cheered by witnessing a goodly number, especially of young persons, giving themselves to the Lord, and then to His Church, according to the will of God. The Chapel-trusts, also, which had been for some years in an unsatisfactory state—especially that of Morice Street Chapel—were relieved. The jubilee of the erection of that chapel took place during their term of service in Devonport; and the Trustees gratefully acknowledged the help which both Mr. and Mrs. Tucker had rendered to them, as well as their deep interest in the general welfare of the Circuit.

In 1857 they removed to the Wednesbury Circuit, their residence being at Darlaston. Here Mrs. Tucker became a great sufferer from rheumatism; and the inflammation in her eyes already adverted to became more severe and continuous, so that her sight almost failed. Under these circumstances Mr. Tucker, at the close of two years, sought a removal to a more healthy place, and was appointed to the Belmont Row Circuit, Birmingham. Three years were spent here; and two others in the Bristol South Circuit. In this last, it may be stated, he followed the late Rev. Joseph Wood as Superintendent, and had as one of his colleagues, during his first year, the late Rev. Thomas Collins.

Up to the time of leaving Devonport, Mrs. Tucker's general health had been good, though the temporary affection of her knee, and the weakness of her sight, had

often interfered with her active labours, and had at times seriously affected her comfort. Even during her residence in Birmingham, she continued to meet her Class, and to engage in some other modes of usefulness. We have seen in how many ways she exerted herself to promote the success of her husband's ministry, and to extend the influence of truth and holiness. Her faculty for organization made her an efficient labourer in the work of the Church; while her firmness and energy greatly contributed to her success in carrying out her plans. She was intent on 'redeeming the time.' In particular, she was always ready to call at the houses of the poor, the sorrowing, or the afflicted; and while her liberality often cheered them, her words of godly counsel and heartfelt sympathy soothed and sustained them. She was ready, also, with her fingers, at all kinds of delicate fancy work, knitting, netting, or tatting, as well as in the beautiful arrangement of shells or sea-weed; so that when, in consequence of affliction, she was unable to pay her accustomed visits to the poor or to her Tract District, she was often usefully employed in aiding busy mothers, making gifts for her young friends, and contributing articles to bazaars or Missionary sales.

By tact and perseverance she managed to do these things without greatly exercising her eyes, and even learned to sew with her eyes closed. As her sight became weaker, she had a great fear of losing it altogether, and thus becoming unable to read the Book of books. Ever ready at expedients, she at once set herself to learn to read the raised characters used by the blind; and in

subsequent years, when compelled to sit in darkened rooms, because of the pain occasioned by light, she rejoiced greatly in this acquisition. It enabled her to redeem many an hour from enforced idleness, and spared her much suffering.

At the Conference of 1864 Mr. Tucker became a Supernumerary, and settled in Bristol. The evening of life had now arrived; and Mrs. Tucker, calmly resigning herself to a lot of comparative inactivity in the Church, rendered necessary by her increasing infirmities, rejoiced in the thought of spending her last years in her native city, endeared to her by the associations and labours of former days, and by the recollection of many loved ones who had already passed to their heavenly rest.

Chapter X.

EVENING OF LIFE.—FINAL ILLNESS.

DR. CHALMERS has somewhere beautifully remarked that the seventh decade of a Christian's life on earth should be a kind of Sabbath,—a period of holy rest, and of special preparation for the deeper calm and higher exercises of the eternal Sabbath which he hopes to spend with Christ the Lord.

Such was the character of the period upon which Mrs. Tucker now entered. She had not, indeed, yet completed her sixtieth year, when her husband retired from the full work of the Christian Ministry; but she was not far from that age, and her active work in the Church was over. Very gently, but surely, the hand of affliction pressed on her, more and more, from year to year. On removing to the higher portion of the city of Bristol, she joined a Class met by Miss Lutton at Portland Chapel, and derived great benefit from her intercourse with that excellent and venerable lady, who, though now eighty-four years of age and totally blind, still meets three Classes. She continued, also, for some time, to attend the public means of grace; but her liability to take cold when at all exposed to draughts, and the increased pain which she felt in her eyes, if not screened from the light, compelled her at length to

relinquish these valued privileges. Social visits, also, were abandoned for the same reason; but her interest in the great religious movements of the day remained unabated, as well as her fervent zeal for the honour of her Redeemer and the advancement of His kingdom.

The seclusion of her darkened parlour was often relieved by the calls of kind friends. The Rev. James D. Tetley says of her: 'It was always to me a great pleasure to make even an occasional call; nor have my visits ever been other than profitable. Mrs. Tucker had a felicitous habit of leading conversation to spiritual subjects; and, having rich experience in "the deep things of God," she could always apply them beautifully and appropriately. She was full of love to Jesus and compassion for needy souls. I have always regarded her as one of God's precious children, who delighted in Him and to whom He made known His secrets.'

During the spring of 1875 Mrs. Tucker's sight entirely failed, and she became quite blind. Still she sometimes greatly enjoyed a walk in the bright sunshine of the following summer months, leaning on her husband's arm. For the most part, however, she was confined to her house; and her thoughts, during the quiet hours of that last summer, often reverted to her ten years' sojourn in the Friendly Islands, and she joyously anticipated the pleasure of meeting in heaven many of the natives whom she had helped on their journey thither.

Though her bodily strength had been greatly re-

duced by repeated attacks of rheumatism and other ailments, her mind retained all its vigour. The perusal of the Word of God by means of embossed letters was an unfailing source of comfort and delight. After spending some time in this engagement, she would lie back in her easy chair, and think over, and sometimes repeat, verses of hymns with which her memory was stored, to beguile the passing hour, and to strengthen her confidence in the God of her salvation. Among the lines on which she loved to dwell were the following:

'To Thy blessed will resigned,
And stayed on that alone,
I Thy perfect strength shall find,
Thy faithful mercies own.'

Towards the close of the summer, her mind was much impressed by the passage, 'Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.' She pondered it again and again; and, under the influence of the truths thus brought home to her, she committed herself afresh to her covenant-God. The fiery trial came; a season of great pain was appointed to her; but her faith and patience failed not. She realized the fulfilment of the promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.'

Her feelings often found expression in such words as these:—

'To the hills I lift mine eyes,
The everlasting hills;

Streaming thence in fresh supplies,
My soul the Spirit feels.
Will He not His help afford?
Help, while yet I ask, is given:
God comes down; the God and Lord
That made both earth and heaven.'

On Thursday, the 26th of August, she came down stairs as usual; but acute pain and faintness came on, so that she was assisted back to her room. She was undressed and laid on her bed, from which she was never able to rise.

Disease laid firm hold on her enfeebled frame: no medicine availed to stay its progress, and her strength declined day by day. She roused herself to receive the visits of her Ministers and Christian friends, and greatly appreciated their words of sympathy and their fervent prayers. The extreme kindness and unfailing attention shown to her in the hour of affliction, and the devotion with which the members of her household watched over her, elicited expressions of deep thankfulness. To her husband, who was always at her bedside, she said, 'O Charles, what should I do without you? How thankful I am you are not called to suffer as I do!'

Satan was not permitted to harass her spirit or impair her confidence; her peace was undisturbed, her sense of the Divine favour clear and sometimes even joyous. She looked forward to the glorious future with holy hope, often quoting from her much-prized Hymn-book verses indicating that her mind dwelt in a region of settled calm, and that before her all was bright. One day her kind friend, Mr. May, called to

see her, and on his asking about her experience, she replied,

'Not a cloud doth arise, To darken the skies,
Or hide, for one moment, My Lord from my eyes.'

Her medical attendant, Mr. Greenly, spoke to her of the Christian's high privilege of being able fully to acquiesce in the will of God. She heartily endorsed the sentiment, and thanked him for the benefit which she had derived from his remarks. On another occasion, when she was suffering from extreme exhaustion, he reminded her that she was drawing near the end of her journey. 'I am so glad of it,' she replied, 'I have a good home to go to;' and then added, with joyous confidence,

'I have a home above,
From sin and sorrow free,
A mansion which Eternal Love
Designed and planned for me.
My Saviour's precious blood
Has made my title sure;
He pass'd through death's dark raging flood,
To make my rest secure.'

On receiving a message from her old and valued friend, Mr. Price, of Cardiff, to the effect that he prayed many times a day for her, she expressed her thankfulness for it, and her comfort in knowing that God's people did not forget her in the time of need. Soon afterwards, Mr. Price called to bid her farewell; and she slowly articulated, 'I have found the Lord very near me in my affliction, and He is very precious.' When overcome by physical weakness she once uttered the

expression, 'Now I should like to die;' but immediately added, 'If it were the will of the Lord.' Gratitude to God for His lovingkindness and gracious support filled her heart, and she bore testimony to the truth, 'God is Love.'

With the utmost composure the dying saint spoke of her departure and expressed her wishes with reference to the funeral arrangements. Nothing of a worldly nature troubled her; nothing had been omitted in her preparations for the hour of death. Once she remarked, 'What should I do if I had to seek religion now?' Often she exclaimed, 'Glory be to God! He helps me constantly; Jesus is very precious.' On Sunday the 19th of September she held sweet converse with her husband, and after speaking of Christ as her Saviour, she added, 'O Charles, I do *supremely* love Jesus!' One morning, as the day began to dawn, and life was ebbing fast away, she exclaimed, 'Perhaps I shall be in heaven to-day. O would not that be delightful!' Those around her wondered not at her joyous anticipation of release; for the extreme restlessness caused by the utter prostration of her physical frame was distressingly painful: yet in patience she awaited the call which should summon her to the presence of the Saviour. Too feeble at last to speak, she listened with grateful attention, as words of Holy Scripture and verses of hymns relating to the bliss of heaven were repeated to her. Her last expression of faith, when just entering the valley, was the sweet utterance, 'Jesus is with me.' Her mind retained its intelligent com-

posure until within an hour of her departure. Then the restlessness ceased; she lay perfectly still, her breathing growing fainter and yet fainter, till the last sigh was gently heaved, and her happy spirit entered into rest on September 28th, 1875, in the seventieth year of her age.

Thus closed a life which the grace of Christ had hallowed and ennobled. Its years of vigour and activity had been directed to high and sacred ends; and the period of feebleness and languor which followed, and even the exhaustion of the mortal conflict, bore witness to the sufficiency of the Redeemer's love and power. The desire of Mrs. Tucker's heart, as that of every faithful Christian, was granted to her:—'Christ' was 'magnified,' in her 'body,' both in 'life' and in 'death.' With humble confidence she could adopt the language of the Apostle Paul: 'To me to live is Christ, and to die is gain;' and now, as she shares the Saviour's rest and triumph, and awaits the yet higher glory of His second appearing, she proves the blessedness of her union with HIM.

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